THE Original Institution OF THE SABBATH; AND THE OBSERVATION Due to it, CONSIDER'D.

By JOHN BATTELY, *M. A.*
Rector of *Timworth*, in the County of *Suffolk*; and CHAPLAIN to the Right Honourable the EARL of *BRISTOL*.

Ἑορτὴ γὰρ (ὡς φησί τις καὶ τῶν Ἑλληνικῶν σοφῶν καλῶς λέγων) "οὐδὲν ἄλλο ἐςὶν ἢ τὸ τὰ "δέοντα πράττειν·" καὶ ἑορτάζει γε κατὰ ἀλήθειαν ὁ τὰ δέοντα πράττων, ἀεὶ εὐχόμενος, διὰ παντὸς θύων τὰς ἀναιμάκτους ἐν ταῖς πρὸς τὸ θεῖον εὐχαῖς θυσίας· ---- διαβαίνων ἀεὶ τῷ λογισμῷ καὶ παντὶ λογῷ καὶ πάσῃ πράξει ἀπὸ τῶν τοῦ βίου πραγμάτων ἐπὶ τὸν Θεὸν, καὶ ἐπὶ τὴν πόλιν αὐτοῦ σπεύδων. Origen contra Celsum, *Lib.* 8.

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To the RIGHT HONOURABLE

JOHN,

EARL of *BRISTOL*,

AND

BARON of *ICKWORTH*.

MY LORD,

IN an Age, wherein every Thing, which relates to Religion, is, either by the Sophistry of the Speculative Atheist, or the Vicious Manners of the Practical one, so openly vilified or slighted, it cannot be thought an unseasonable Attempt, however unsuccessful it may prove, to endeavour to assert the Distinction which ought to be observed between Things Sacred and Prophane.

YOUR

The Dedication.

YOUR LORDSHIP *knows, that it was a Private Occasion, which first engaged me in the Defence of this Particular Subject: But since this short Treatise has had the Happiness to be not only read, but approved by* YOUR LORDSHIP, *so far as that I have received your Commands to communicate it to the World, I have the more Reason to hope, from Your Judgment of it, that it may be Useful to Those, who have so shamefully mistaken, and even forgotten this Part of their Christian Duty: And that it may prove so, is the sincere Wish of*

YOUR LORDSHIP'S

Most Dutiful,

And

Most Obedient Servant,

John Battely.

THE Original Institution OF THE *SABBATH*, &c.

THIS being a Subject of too Sacred a Nature to be treated lightly or wantonly, and of too great Importance to every Christian to be examined slightly or superficially; The Method I propose to follow in it, shall be to consider,

I. The Original Institution of the Sabbath:

II. What the End and Design of its Institution was:

III. What is to be understood by the Hallowing or Sanctifying of it; and by the keeping it Holy:

IV. What Actions were unlawful upon this day, under the *Jewish* Polity, and the Penalty annex'd to the Breach of it:

V. Whether any, or what kind of Relaxation has been given to it under the Gospel Covenant:

VI. To examine the true Meaning of those Places in the New Testament, which seem to favour the Notion, that the Sabbath is so totally abolished, that no Distinction of one Day above another is now to be observed by Christians, and to shew by what Authority we observe the Lord's Day in the room of it:

VII. What Actions are lawful or unlawful to be done upon it.

I. I shall first consider the Original Institution of the Sabbath.

When God had finished the Works of the Creation, and upon a strict Survey of them found them *All to be very good*, that is, every way answerable to the Design he had in creating them, and fit to do whatever he proposed they should in their several Capacities and respective Stations; the Scripture informs us, * that *on the Seventh Day God ended his Work, which he had made: And God blessed the Seventh Day, and sanctify'd it; because, that in it, He had rested from all his Work, which God created and made.* Here then we meet with the Original Institution of the Sabbath: So that this Command takes not its Rise from Mount *Sinai*, but from Paradise; was not enacted for the Sake of the *Israelites* only, but for

* *Gen.* ii. 2, 3.

Man

Man in his State of Innocence, and for his Poſterity, had they continued ſo. But there are Many, who think theſe Words were inſerted here by *Moſes*, wholly by way of Anticipation; and that the Sabbath was not inſtituted, or diſtinctly ſet apart for the Service of God, till the written Law was promulged; but I could wiſh they had favour'd us with ſome good or tolerable Reaſons for ſo poſitive an Opinion, or elſe I muſt, upon many Accounts, believe their Aſſertion to be naked or ill-grounded, if not falſe.

For, firſt, what can induce me to think, that the Creator would not take Care to preſerve the Memory of the Creation always freſh in the Minds of Mankind, whom he had formed with ſuch peculiar Faculties to celebrate the Glories of it? And what Means could be more likely for this End, than to appoint a Set Day for that Purpoſe, and to make it the ſole Buſineſs of that Day? And what Day could be more proper for it, than that on which He himſelf did reſt from all his Works, and which He did then, by ſo doing, ſanctify and bleſs?

The Heavens, ſays the Pſalmiſt, *declare the Glory of God, and the Firmament ſheweth his handy Work:* But Man was more immediately created for that End, as God expreſly tells us by the Prophet, * *I have created him for my Glory*; and could it then be proper that Man ſhould be kept in the dark as to this Matter, wholly ignorant of the Time when, or the Manner how he ſhould do it moſt acceptably to God? His natural Reaſon would ſoon

* *Iſai.* xliii. 7.

have led him to this Branch of Religion; and then, as all the solemn Duties of God's Publick Worship must necessarily require the Circumstances of Time and Place suitable to Actions of so high and sacred a Nature, how uneasy must he have been, so long as he was either unsatisfy'd or uninstructed in this weighty and material Point? Which will more plainly appear, if we reflect upon the Circumstances of Man at his Creation, and consider that no Duty could be more agreeable to his Original State of Innocency.

Adam was brought into this World, not only with his Body in the Fulness of its Strength and Vigour, but his Mind and Reason also were in their Prime, and his very Birth endued him with more Vertue, Wisdom, and Knowledge, than any of his Posterity have since died Masters of. What an unexpressible Delight and Complacency must he immediately take, in viewing the Wonders of the Creation, and the Variety of its Creatures? Can we conceive his Thoughts and Meditations to have been less full of Piety and Rapture, than the Psalmist's were, when he reflects upon the same Subject? * *Lord, how manifold are thy Works! in Wisdom hast thou made them all.* But how must this Delight and Complacency be heightned and enlarged, by his knowing that all these were put in Subjection under him, and made subservient either to his Profit or his Pleasure? He must also soon perceive that it could be no Merit in him, nothing but the Power and good Pleasure of his Creator, which had given him this Præeminence; and that as he owed his first Existence to him, so was he

* *Ps.* civ. 24.

still

ſtill at his Diſpoſal, under his Protection, and ſubſiſting wholly by his Clemency and Will: And then, *Lord, what is Man that thou art mindful of him, or the Son of Man that thou ſo viſiteſt him!* muſt be an Expreſſion as natural and proper for him, as it was afterwards for † *David.* And as he found himſelf placed in ſuch happy Circumſtances, we muſt alſo ſuppoſe him naturally deſirous of finding out what was required of him, in order to make ſome grateful Acknowledgments for them; for nothing can be more uneaſy to, or ſet harder upon a Soul truly generous, (and ſuch we may be ſure *Adam*'s originally was) than the ſordid Sin of Ingratitude, and of which he could no more be guilty at that time, than the Inhabitants of Heaven, who have happily kept their firſt State, now are; and yet what could he poſſibly do more in return for all theſe Benefits, than to dedicate ſome conſiderable Portion of his Time to the Honour and Service of his God? But how could he know, how much would be agreeable and ſufficient for that Purpoſe? He might perhaps think that all would be too little; but he could not give it all, becauſe he had alſo much bodily Labour enjoined him, * *to dreſs and keep the Garden,* in which he was placed; and muſt he not, upon this Account, be farther perplexed to know how to proportion his Time between theſe two Duties ſo different in their own Nature? And then as God did indulge him with a ſtrict Familiarity and free Intercourſe with himſelf, we cannot ſuppoſe that God would ſuffer him to be long perplex'd with ſuch Difficulties as theſe, and not rather direct him to imitate his Example, and

† *Pſ.* viii. 4. * *Gen.* ii. 15.

to

to pursue his Labours for Six Days, and then to spend that Day in which He Himself had rested from the Works of the Creation, in grateful Acknowledgments for the Benefits which daily arose from them; and so by this Means to make him and his Posterity for ever sensible, that tho' they were Lords of the Creation, yet that they were but His Creatures. Since therefore Man in his State of Innocency must naturally desire to pay this Duty; since he could never have found out, of himself, when to do it properly and acceptably; and since the Honour of God himself was so nearly concern'd in it; I can't but think God did vouchsafe him Information in this Point, by Sanctifying and Blessing the * Seventh Day (as *Moses* here tells us he did) for that Purpose.

Besides, they who think God gave no special Direction about this Day, till he gave the Written Law, should consider how *Moses* expresses the

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* *Lightfoot* (Hor. Heb. Mat. xii. 8.) *says*, Duplici sub lege *Adamo* primo incubuit cultus Sabbati, pro duplici ejus conditione. 1. Ante Lapsum sub lege naturali in corde ejus scriptà, *&c.* Atque non indignum est observatione, quod quamvis non advenerit Dies Septimus ante ejus Lapsum, memoretur tamen institutio Sabbati ante Historiam Lapsûs. 2. Post Lapsum sub lege positivâ, *&c.* *And then he proceeds to give several Passages out of the* Jewish *Rabbies to shew, that they believed the Sabbath to have been appointed to* Adam, *and says that the* Targum *ascribes the* xcii. *Psalm wholly to* Adam; *which Rabbinical Fancy* Patrick *also takes Notice of, in his Paraphrase upon that Psalm. And* Josephus *quotes this Place in* Genesis, *as the Reason of their observing the Sabbath*, Lib. 1. cap. 11. Καὶ τὸν Κόσμον ἐν ἓξ ταῖς πάσαις ἡμέραις, Μωϋσῆς καὶ πάντα τὰ ἐν αὐτῷ φησὶ γένεσθαι· τῇ δὲ ἑβδόμῃ ἀναπαύσασθαι καὶ λαβεῖν ἀπὸ τῶν ἔργων ἐκεχειρίαν, ὅθεν καὶ ἡμεῖς σχολὴν ἀπὸ τῶν πόνων, κατὰ ταύτην ἄγομεν τὴν ἡμέραν, προσαγορεύοντες αὐτὴν σάββατα.

Will

Will of God in this reſpect, at the End of the Fourth Commandment: *Wherefore*, ſays he, *the Lord Bleſſed the Seventh Day, and Hallowed it*; ſpeaking of it, not as if God did at that time, and not till that time, bleſs and ſanctify it, but as a thing he had long before done; and at what time can we more properly ſuppoſe him to have done it, than immediately after the Creation, when there appears ſo much Reaſon and Neceſſity for him to do it? Or why God ſhould require a Seventh Part of our Time for his Service, under the *Moſaic* Polity, and not as well require the ſame before it, is not very eaſy to determine.

But there are ſeveral other Reaſons which confirm me in this Opinion, that theſe Words were not put in by *Moſes* by way of Anticipation, but that a Sabbath was really inſtituted by God in the very Infancy of the World; becauſe we read, that under the Patriarchal OEconomy, their Time was divided not only into Days, and Months, and Years, but * a Diſtinction of Weeks alſo was regularly kept up; which could not well have been done, if ſome one Day of the Seven had not had a particular Mark of Diſtinction ſet upon it, that ſo they might know when a Week was to begin or end; and what could be a more proper Mark for it, than the Reſt of the Sabbath? It is plain alſo, that the *Hebrews* did obſerve the Reſt of the Sabbath, before it was enacted by the Written Law; for *Moſes* ſays, † *To-morrow is the Reſt of the Holy Sabbath*; which Manner of Expreſſion plainly ſhews, that he did not at that time give any new Command concerning it, having as yet received none himſelf,

* *Gen.* xxviii. 27, 28. † *Exod.* xvi. 23.

but

but that he speaks of it as a thing, which they knew had been so from the Beginning, tho' perhaps they were not permitted to observe it, with such Piety and Devotion as it deserves, during their *Egyptian* Bondage: But the chief Objection against this ancient Date of the Sabbath, is, that *Moses* has left no Account of the Manner or particular Rites with which the Patriarchs celebrated it, as they think he would and ought to have done, if it had been true, that they did observe one: But this is easily answer'd, and I hope with Satisfaction to those who understand the Nature of the *Mosaic* History, and the Design of its Sacred Author; which seems to have been chiefly this; 1st, To assert God to be the Creator of all Things, and consequently the only true God, in Opposition to that Multiplicity of Deities, which were every where worshipped by the Heathens, and that He only had been the Object of Worship to all pious Persons from the Beginning. 2dly, To teach Mankind the Knowledge of their own Original, and how they came by those Endowments and Capacities, so far superior to the rest of the Creation, and consequently, what infinite Obligations they lay under to God upon that Account. And 3dly, particularly to remind the *Hebrews*, what great things God had all along done for their Forefathers; what special Promises he had made to them; how exactly several of them had already been fulfilled, and how secure they might be of the full Completion of the rest of them; and consequently, that these things should be a great Motive and Exhortation to the Sincerity of their future Obedience, and a good Preservative against their being corrupted by the Superstitious Vanities of those Nations, among whom they so lately had lived, and were still to live: Nor

Nor could there be any Occaſion for his being more nice and exact in what others had done before in this particular Caſe, becauſe they were not to worſhip God after the ſame Manner that their Forefathers had done, but with particular Rites and Ceremonies of their own, in which it behoved him to be ſufficiently clear and expreſs. As therefore, I ſay, he propoſed to write nothing but what ſhould be ſome way or other beneficial or inſtructive to Mankind, and not to gratify any needleſs Curioſity; it was far from being either neceſſary or proper for him to record every minute Circumſtance of the Actions of the Patriarchs, which would have made his Work too long and tedious to have been either agreeable or inſtructive; and what † S. *John* ſays of our Saviour's Life, may not improperly be applied to this Caſe, that *there were many other Things which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe that even the World itſelf would not contain the Books that ſhould be written*; which, tho' it be an Hyperbolical or Figurative Form of Speech, is well explained by himſelf, when he ſays, * *That many other Signs truly did Jeſus in the Preſence of his Diſciples, which are not written in this Book; but theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have Life thro' his Name.* But there may be another Reaſon offer'd, why *Moſes* takes ſo little Notice of what they did in this Matter, becauſe it was not long before the Corruption of Man was grown ſo Univerſal, as well as ſo Deteſtable and Abominable, || *that it repented the Lord that he had made Man on the Earth, and that*

† *John* xxi. 25. * *John* xx. 30, 31. || *Gen.* vi. 6.

it grieved him at his Heart; which Corruption must proceed from a total Decay of all Piety and Godliness, and consequently from an Abuse and Neglect of this Sacred Day; so that the general Practice of Mankind could be neither agreeable in the Relation, nor any ways proper for our Imitation. But however, are there no Footsteps of it to be traced in the History of those few Good Men, who lived then? I have hitherto met with no sufficient Reason, why we should not think, that it was upon this Day, that *Cain* and *Abel* brought their Sacrifices before the Lord: The Original Words, מִקֵּץ יָמִים, which we translate, *in Process of Time*, literally signify, *in the End of Days*, which I agree must mean some fixed or stated Period of Time; but as it is impossible to determine certainly what that Period of Time was, I may offer it as no improbable Conjecture, that it was at the End of their Six Days Work, rather than at the Conclusion of the Year, or after Harvest, or any other Annual Solemnity: And what inclines me the more to this Opinion, is, because the Action they met to perform, was then the highest Act of Religious Worship, and so very proper to be done upon that Day. And again, in the History of *Noah*, the only Person whose Righteousness could screen him from the just Vengeance of God, it is said, * that *he stay'd yet other Seven Days*: And again, *and he stay'd yet other Seven Days*; from whence very judicious and learned † Expositors have been induced to believe, that this was the Sabbatical Day, " upon which *Noah* expected a Blessing ra-

* *Gen.* viii. 10, 12. † *Patrick*, Comment. in Locum.

" ther

" ther than upon any other Day, it being the " Day devoted from the Beginning to Religious " Services." But after all, if we are to conclude, that Mankind did not obſerve a Sabbath before the Promulgation of the Written Law, merely becauſe we have no better Account of the Manner how they obſerved it, we may, upon the ſame Account, draw the ſame Conſequence, as to many other of the Commandments of the Decalogue: The Fifth of them enjoins Honour to be paid to our Earthly Parents; but are we not as much in the dark as to the particular Manner how Children diſcharged this Duty before the giving the Law? And ſhall we therefore conclude, that the One paid no Honour, or that the Other expected or required none? And this is Parallel to the Caſe before us; for Mankind naturally lie under the ſame (nay I may ſay, upon many Accounts, under greater) Obligations to pay their Tribute of Thanks and Praiſe to God, than any Child can do to his Earthly Parent; and therefore I muſt believe that all pious Perſons were neither ignorant of, nor careleſs or remiſs in the Performance of ſo Material a Duty, even from the Beginning of the World. And this I hope may be ſufficient to ſhew, when the Sabbath was firſt inſtituted. *

II.

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* *There is another Objection againſt this ancient Date of the Sabbath, which I ſhould not have taken Notice of, if it had been advanced by a Perſon of leſs Learning and Judgment than Dr.* Barrow, *who, in his Expoſition on this Commandment, being of Opinion that the Sabbath was not inſtituted before* Moſes, *calls in the Judgment of the Ancient Chriſtians to confirm it: The Authorities he produces are but three, and thoſe not ſuch plain and expreſſive Proofs, as he would have us imagine. One of them*

II. I proceed, in the Second place, to consider what the End and Design of its Institution was.

* " As God sanctify'd *Jeremiah* in After-Times " from his Mother's Womb, by ordaining him " to

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is taken from Irenæus, *Lib.* 4. *cap.* 30. Abraham sine circumcisione & sine observatione Sabbatorum credidit Deo: *But immediately after this Quotation*, Irenæus *has this remarkable Passage*; Reliqua autem omnis multitudo eorum, qui ante Abraham fuerunt justi, & eorum Patriarcharum, qui ante Moysem fuerunt, sine his quæ prædicta sunt, & sine lege Moysi justificabantur. Quemadmodum & ipse Moyses in Deuteronomio ait ad populum: DOMINUS DEUS TUUS TESTAMENTUM DISPOSUIT IN CHOREB, ET NON PATRIBUS VESTRIS DISPOSUIT DOMINUS TESTAMENTUM HOC, SED AD VOS. Quare igitur patribus non disposuit Dominus testamentum? Quia LEX NON EST POSITA JUSTIS: justi autem patres virtute decalogi conscriptam habentes in cordibus & animabus suis legem, diligentes scilicet Deum qui fecit eos, & abstinentes erga proximum ab injustitia: propter quod non fuit necesse admonere eos correptoriis literis, quia habebant in semetipsis justitiam Legis. Cum autem hæc justitia & dilectio, quæ erat erga Deum, cessisset in oblivionem, & extincta esset in Ægypto, necessariò Deus propter multam suam erga homines benevolentiam semetipsum ostendebat per vocem, & eduxit de Ægypto populum in virtute, uti rursus fieret homo discipulus & sectator Dei, & subassligebat indicto audientes, ut non contemnerent eum qui se fecit.

And in the same Book, Cap. XXVII. *begins thus*; Et quia Dominus naturalia legis, per quæ homo justificatur, quæ etiam ante legisdationem custodiebant, qui fide justificabantur & placebant Deo, *&c.* *And a little after*; Naturalia omnia præcepta communia sunt nobis & illis, in illis quidem initium & ortum habuerunt, in nobis autem augmentum & adimpletionem perceperunt.

At

* *Patrick's* Com. *in* Gen. ii. 2, 3.

" to be a Prophet ; so he now determined
" and appointed the Seventh Day from the Be-
" ginning

At the latter End of the XXVIII. *Chapter, he shews what he means by the* Naturalia præcepta : Deus primo quidem per naturalia præcepta, quæ ab initio infixa dedit hominibus, admonens eos, id est, per Decalogum, (quæ siquis non fecerit, non habeat salutem) nihil plus ab eis exquisivit.

And again, Cap. XXIX. Illiciens eos per prædictas observationes, ut per eas salutem Decalogi observantes munera dent ei, & detenti ab eo, non reverterentur ad Idololatriam, nec apostatæ fierent à Deo, sed toto corde discerent diligere eum.

And again, Lib. V. Cap. XXXIII. *Having insisted upon that, which he took the Ancient Sabbath to be an Allegory of, he says,* Hoc est in Septimà Die, quæ est Sanctificata, in quà requievit Deus ab omnibus operibus quæ fecit, quæ est verum justorum Sabbatum, in quâ non facient omne terrenum opus, *&c.*

And now, whoever observes how the Passage, which he quotes, stands encompassed with a Cloud of Testimonies, all of them asserting the Decalogue (of which the Observation of the Sabbath is certainly a Part) to have been the Natural Law by which the Patriarchs were justified; and considers also that remarkable Reason which Irenæus *gives, why it was afterwards turn'd into a written Law, would hardly conclude from this single Passage, that it was the Opinion of* Irenæus, *that the Patriarchs observed no Sabbath at all; especially if any probable Account can be given of what he means by that Expression,* Sine observatione Sabbatorum; *and which I shall thus attempt to do; by observing,* 1st, *That the* Jews *called all their Festivals, without any Distinction,* Sabbaths; *and therefore, this Expression might have regard to them in general, and not to the Sabbath properly so called: This I collect from* Theophylact, *who, in his Comment upon the* vi. *Chapter of S.* Luke, *says,* Ὁι Ἰουδαῖοι πᾶσαν ἑορτὴν Σάββατον ὠνόμαζον. ἀνάπαυσις γὰρ τὸ Σάββατον. *And* Suidas *upon the Word says the same, from* Isodorus Peleusiota, *Lib.* III. *Ep.* 110. 2dly, *That if it does mean the Sabbath properly so called, yet, by the* Observation of it, *may be implied no more than those Rites and Ceremonies, which the* Mosaic *Law order'd for the more pompous Celebration of it, and which we find the inspired Apostles, and most early Writers, always endeavouring to depreciate: Or,*

lastly,

" ginning of the World to be observed in Me-
" mory of its Creation; and this setting it a-
" part,

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lastly, he might mean that the Patriarchs served and pleased God, tho' they did not observe the same Day of the Seven as their Sabbath, which the Jews *were afterwards, for particular Reasons, directed to keep Holy; and therefore, that the Observation of* Saturday, *as the Sabbatical Day, was peculiar to them only, and not of general Concern to all Mankind. And this Distinction (which I shall have Occasion afterwards to explain more fully) may be applied also to his other Quotations.*

Another of his Authorities is taken from Justin Martyr: Ἀπὸ Μωσέως σάββατον, καὶ θυσίαι, καὶ προσφοραὶ, καὶ ἑορταὶ, καὶ ἀπεδείχθη διὰ τὸ σκληροκάρδιον τοῦ λαοῦ ὑμῶν ταῦτα διατέταχθαι, ἕως παύσασθαι ἔδει κατὰ τὴν τοῦ πατρὸς βουλὴν εἰς τὸν διὰ τ ἀπὸ τοῦ γένους σοῦ Αβραὰμ, καὶ φυλῆς Ἰούδα, καὶ Δαβὶδ παρθένου γεννηθέντα υἱὸν τοῦ Θεοῦ Χριστόν. *There are in this Author several Passages of the same Import, so that the same Answer will serve for them all: And I shall observe,* 1st, *That the Word* Σάββατον, or Σαββατίζω, *being of* Hebrew *Extraction, is very rarely, if ever, used to express any other Festivals, or the Observance of them by, than the* Jewish *ones, as attended by their numerous Rites and Ceremonies; I am sure they are often used upon that Account, in Opposition to the others; and particularly by an authentick and more early Writer than* Justin Martyr *was; I mean in the genuine Epistles of* Ignatius ad Magnes. §. 9. Μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ἑορτάζοντες, Edit. Cler. *Vol.* II. *p.* 208.

I observe, 2dly, *That* Justin, *in this very Passage, says the same of Sacrifices and Oblations, that he does of the Sabbath; gives them no earlier Date than* Moses's *Time,* Ἀπὸ Μωσέως σάββατον, καὶ θυσίαι, καὶ προσφοραί. *Whereas 'tis evident to any one, that has but read the History of* Cain *and* Abel, *that Sacrifices and Oblations were practised in the very Infancy of the World.*

And, 3dly, *If this Passage could be of any Force to prove the Institution of the Sabbath to be from* Moses *only, it would be of equal Force to prove, that there ought to be no Sabbaths, no Sacrifices, no External Forms of Worship observed after our Saviour's Coming; because the whole Design of the Argument in this place is to shew, that what was instituted by* Moses *was to cease then; and which is contrary to what he asserts in behalf of*

" part, and consecrating it to holy Uses, was his " *Blessing* it, or recommending it to be observed " as a Day of blessing and praising him in all his " Works

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of the Christian Sabbath in his 2d *Apology, as I shall have Occasion afterwards to shew.*

4thly, *What he says of the Patriarchs, he had said but a very little before of the* Gentiles, *that they did not sabbatize; which, if we were to understand in such a Sense, as that they observed no Sabbath at all, it would be directly contrary to all their History, and particularly to* Clemens Alex. Strom. *Lib.* v. *and to* Eusebius Præp. Evang. *Lib.* 13. *cap.* 12. *who take a great deal of Pains to shew, not only that the* Gentiles *observed Festivals, but also what a particular Regard they paid to the Seventh Day, as Sacred.*

And indeed all that Justin Martyr *any where says upon this Subject seems to be only* Argumentum ad Hominem; *by which he endeavour'd to lessen that Superstitious Esteem, which* Trypho *naturally had for the Ceremonial Law; and to shew that that was not any longer necessary; and that even whilst it was in Force, it could not make the Doers of it perfect, if void of that true, lively, and spiritual Worship, with which the Patriarchs had served and pleased God.*

And I hope the same Reason will account for his other Authority taken out of Tertullian adv. Judæos.

But supposing for once, that these Three Fathers did prove the Thing he quotes them for; yet I am sure, that many other Writers, of equal Authority and Antiquity, are expresly of the contrary Opinion. I have taken Notice of a Passage out of Josephus, *which shews what Notion he had of it; and to which I shall add a few more, lest any one should conclude from the Authority of this Learned Person, that the Judgment of the Ancient Writers was against this early Date of the Sabbath.*

Barnabæ Epist. §. xv. Τὸ Σάββατον λέγει ἐν ἀρχῇ τῆς κτίσεως, καὶ ἐποίησεν ὁ Θεὸς ἐν ἓξ ἡμέραις τὰ ἔργα τῶν χειρῶν αὐτοῦ, καὶ συνετέλεσεν ἐν τῇ ἑβδόμῃ, καὶ κατέπαυσεν ἐν αὐτῇ, καὶ ἡγίασεν αὐτήν.

Victorini *Tractatus de fabricâ Mundi:* Totam molem istam Deus sex diebus ex nihilo in ornamento Majestatis suæ expressit: Septimo benedictione consecravit: ——Die Septimo requievit ab omnibus operibus suis, & benedixit eum, & sanctificavit; hâc Die solemus supponere, *&c.* —

Origen

" Works of Wonder; and (I know not why I " ſhould not add) of his beſtowing Bleſſings up- " on all his pious Worſhippers." It is but natural and decent, that all Servants ſhould ſhew, by ſome Marks of Diſtinction, to whoſe Service they belong; and the ſetting apart fix'd and ſtated Days, in order to make the Honour of our God, whoſe Servants we are, more publick and ſolemn, is ſo juſt a Branch of Natural Religion, that without them, we can no ways manifeſt the Sincerity of our Worſhip, or ſhew that we have any lively Senſe of all the Benefits he hath done for us: Theſe are, on the one hand, the moſt publick Memorials of his Mercies; and on the other, the

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Origen contra Celſum, Lib. vi. *after having quoted that Text,* Gen. ii. 2, 3. ſays, Οὐδὲ γὰρ οἶδε, τὶς ἦν, μετὰ τὴν ὅσον ὁ κόσμος συνέστηκεν ἐνεργουμένην κοσμοποιΐαν, ἡ τοῦ σαββάτου καὶ καταπαύσεως τοῦ Θεοῦ ἡμέρα, ἐν ᾗ ἑορτάζουσιν ἅμα τῷ Θεῷ οἱ πάντα τὰ ἔργα ἑαυτῶν ταῖς ἓξ ἡμέραις πεποιηκότες.——

Philo Judæus de Mundi opificio. Ἐπεὶ δ' ὁ σύμπας κόσμος ἐτελειώθη κατὰ τὴν ἑξάδος ἀριθμοῦ τελείαν φύσιν καὶ ἐπιοῦσαν ἡμέραν ἑβδόμην, ἐσέμνυνεν ὁ πατὴρ, ἐπαινέσας καὶ ἁγίαν προσειπών. Ἑορτὴ γὰρ οὐ μιᾶς πόλεως, ἢ χώρας ἐστὶν, ἀλλὰ τοῦ παντὸς, ἣν κυρίως ἄξιον, καὶ μόνην πάνδημον ὀνομάζειν, καὶ τοῦ κόσμου γενέσιον.

Baſilij Hom. xi. De hominis conſtructione. Τελίμηται τοίνυν ἡ ἑβδόμη ἡμέρα τὸ Σάββατον — παρεμήρησεν ὁ Πέτρος ὅτι κανὼν παραδόσεως ἀρχαῖος ὅτι τὴν ἑβδομάδα ἔμφασιν ἔχειν τινὸς ἀφέσεως ἁμαρτημάτων, ἀναπαύσεως τελείας, οὗ σημεῖον τὸ σάββατόν ὅτιν ἡ ἑβδόμη ἡμέρα ἀπὸ γενέσεως.

This Father gives the ſame Date alſo to the Duty of Faſting, de Jejunio Hom. i. Δυσωπήθητι τὴν πολίαν τῆς νηστείας ἡλικιῶτις ὅτι ἡ ἀνθρωπότητος νηστεία, ἐν τῷ Παραδείσῳ ὀνομοθετήθη.

To theſe I could add Paſſages out of S. Cyprian, *S.* Athanaſius, Chryſoſtome, Ambroſe, Auguſtine, *and others; ſo that if this Cauſe was to be determined by their Teſtimony, I could have a full Jury agreed upon a Verdict in Favour of what I aſſert.*

moſt

most suitable Marks of our Gratitude: And tho' indeed all the Works of God's Wisdom, and the repeated Wonders of his Providence, make our Tribute of Praise to be our continual bounden Duty; yet whereas many of his Actions are more astonishing, more signal and remarkable than some others are, so is it proper also, that we should shew a different Sense of them too, by applying ourselves more closely at some certain Times than others, to the Contemplation and Commemoration of them; and therefore this Day was instituted, not barely to preserve the Memory of the Creation fresh in the Minds of Men, but also to allot that as a proper Time for them to pay their Acknowledgments for the Benefits they daily receive, and to shew themselves to be the Servants and Worshippers of that One God, *by whose Power, and for whose Pleasure, all things are and were created.* For tho' *Adam* himself perhaps would never have forgot the Works and Wonders of it, yet his Posterity might too soon have done so, and fancied themselves not to have been concern'd in it; and that without such a Positive Injunction, they had been tacitly permitted to lavish away all their Time in a greedy Pursuit of their Profit or their Pleasure. Such Atheistical Thoughts might soon have filled their Heads and Hearts, *the Imaginations of which were only Evil continually*, and led them to cry out in the Language of those Prosperous Ones described by *Job*, *What is the Almighty, that we should serve him? Or what Profit shall we have, if we pray unto him?* Besides, as Man even in his State of Innocency could not but stand in need of continual Directions and Supplies from the Providence of God, in regard both to his Temporal and Spiritual Welfare, it is but a reasonable Duty that

he ſhould beg them at his Hands: And tho' God, by the Immenſity of his Nature, is at all times in all Places, yet how muſt our Thoughts be wandring and loſt, if we ſhould preſume always to addreſs to him, as he is, every where? So that for this End, and upon this Account alſo, he has been graciouſly pleaſed, from the Beginning, to appoint to his Creatures ſuch definite Places and Times, when and where he will condeſcend in a particular manner to meet us, and to receive our Prayers, and our Praiſes. This then ſeems to have been the Primary End of its Inſtitution, that Mankind in general might thereby ſhew themſelves to be his Vaſſals and Dependents, and to direct them to perform their Religious Services ſo acceptably to God, that they might be returned upon them with the Bleſſings they wanted or deſired. For tho' we find the Celebration of a Sabbath afterwards taken into the Body of the *Jewiſh* Law, and made a Part of the Decalogue, yet that ſeems to be a ſecondary End of its Inſtitution, and to have been done rather with a Deſign to ſhew them what greater Obligations they lay under for a ſtrict and ſolemn Obſervation of it, than the reſt of Mankind merely by Nature did; and agreeable to this, we may obſerve that * *Moſes*, in the Repetition of the Law, grounds his Reaſon for their future Commemoration of it, not upon the Account of God's having reſted upon that Day from the Works of the Creation, but upon their being deliver'd from the *Egyptian* Bondage; *Remember*, ſays he, *that thou waſt a Servant in the Land of* Egypt, *and the Lord thy God brought thee out thence with a mighty*

* *Deut.* v. 12, 13, 14, 15.

Hand,

Hand, and by a ſtretched-out Arm: Therefore the Lord commanded thee to keep the Sabbath-day. So that the ſame Duty, which they were before obliged to as Men, ſeems here, I ſay, rather to be enforced upon them, and applied to that Day, by a Conſideration of that peculiar Mercy, than to owe its Original Riſe and Inſtitution to it; for as Men, they were naturally obliged to worſhip God, as being the great Creator of all things; but now they were further to own after what a particular Manner the ſame God had been their Deliverer; and ſo at the ſame time, and by the ſame Action, to keep freſh in their Minds not only the Wonders of the Creation, but alſo that ſignal Mercy of their own Deliverance; and that as God had thus ſanctified or ſeparated them from all other Nations, by affording them ſuch ſingular Marks of his ſpecial Favour, they were in Return to ſanctify that Day, which God then appointed for their Sabbath, in a particular Manner by their new eſtabliſh'd Rites and Ceremonies; and this will eaſily reconcile the Difference in this Command as given in *Exodus* and *Deuteronomy*. But before I diſmiſs this Head, it will be proper to enforce the Diſtinction I have here made more clearly; for I would not be thought to affirm, that the Day which the Patriarchs obſerved as their Sabbath, and the Day which was afterwards ſo particularly inſtituted by God to be the *Jewiſh* Sabbath, was exactly the ſelf-ſame Day of the Seven: No, all that I mean is, that the Original Command given in Paradiſe did oblige all Mankind to dedicate *a Seventh Day* to Religious Services; whereas the Law deliver'd from Mount *Sinai* directed the *Jews* which of the Seven Days they ought (for the Reaſons abovemention'd) to obſerve as Sacred, and tied them

down to it, so long as their Polity should remain; so that the One may be looked upon as a Positive Law, binding all Mankind in general; the Other, as a Positive Law particularly adapted to the Circumstances of that People, without cancelling the former, by which we are assured of the Quantity of Time which God requires of us, and will esteem as generally sufficient for his Service, and that he graciously permits us innocently to enjoy the rest.

III. The Third thing I proposed to consider was, what is to be understood by the Sanctifying or Hallowing of it, and by the keeping it Holy.

Now the Sanctifying or Hallowing of any thing signifies the making a thing Holy, which was not so before; and the keeping a thing Holy is the acting and dealing with, or the using it according to that Sanctity or Holiness, which is stamp'd upon it: But it is impossible for us to confer any actual Holiness upon the Day itself: This must be allowed to be the Act of God alone; all therefore which we can do, is, to use it agreeably to that Holiness, which has been conferred upon it by God, the Fountain of all Holiness; and the only Way and Manner by which we can use this Day agreeably to its own proper Holiness or Sanctity, is by making some essential Discrimination or Difference in the Actions we do upon it: I mean, by doing such Actions only, as shall shew the just Sense we have of that Distinction and Difference which God himself hath put between this and the other common Days of the Week, and of its being made Sacred or separated purely to his

his Use and Service; and that this is the true and genuine Notion of Hallowing or Sanctifying any thing, Mr. *Mede* hath shewn at large, in his Discourse particular to this Subject, from several Places in Scripture; as when God commanded *Moses* to make the Anointing Oil, or the Perfume, he says, † *This shall be an Holy Anointing Oil unto me*; that is, it shall be separated or kept purposely for my Use and Service, and not employ'd in any other; as plainly appears from what follows, *Upon Man's Flesh shall it not be poured, neither shall you make any other like it; it is Holy, and shall be Holy unto you:* And ver. 33. *Whosoever compoundeth any like it, or whosoever putteth any of it upon a Stranger, shall be cut off from his People:* And the same also is said of the Perfume, *ver.* 37. And accordingly, when *Moses* had used this Anointing Oil for the purposes it was designed for, it is said, * *That he Sanctified* Aaron *and his Sons, and his Sons Garments with him*; which can have no other Meaning, than the separating them to their peculiar Offices and several Employments. And again in the Law of Unclean Beasts, it is said, ‖ *Ye shall therefore Sanctify yourselves, and ye shall be Holy, for I am Holy*; and how they were to Sanctify themselves is plainly expressed in the 47th. Verse, *By making a Difference between the Unclean and the Clean, between the Beast that may be eaten and the Beast that may not be eaten:* And again, § *Sanctify yourselves therefore, and be ye Holy; for I am the Lord your God, and ye shall keep my Statutes and do them, for I am the Lord which Sanctifieth you.* And the

† *Exod.* xxx. 31, 35. * *Levit.* viii. 30. ‖ *Levit.* xi. 44. § *Levit.* xx. 7, 8.

Manner

Manner how God Sanctified them, and how they were to Sanctify themselves, is explained *ver.* 24, 25. of the same Chapter. *I am the Lord your God, which have separated you from other People, ye shall therefore put Difference between clean Beasts and unclean, &c.* And ver. 26. *Ye shall be Holy unto me, for I the Lord am Holy, and have severed you from other People, that ye should be mine.* There are several other Passages, which might be alledged to the same Purpose, but these are sufficient: Nor is this a Language peculiar only to the Old Testament, but there are many Places also in the New, in which things Common or Unclean are frequently opposed to things Holy or Separated. * S. *Peter* in his Vision says, *I have never Eaten any thing Common or Unclean*; and in his first Epistle, i. 15, 16. he urges the Necessity which Christians were under to be *Holy in all manner of Conversation*, from that Reason and Precept in the † *Levitical* Law not yet out-dated, *Be ye Holy, for I am Holy.* ‖ S. *Paul* also shews the Privilege which the Children of Christian Parents had to be admitted into the Gospel Covenant, and which those of the Heathens had not, by the same Expression, *Else were your Children unclean, but now are they Holy:* But that I may not be further tedious with Quotations in so plain a Case, I shall confirm what I have said by one Passage out of the Epistle to the § *Hebrews*, [καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη] *and hath counted the Blood of the Covenant wherewith he was Sanctified*

* *Acts* x. 14. † *Levit.* xi. 44. ‖ *Cor.* vii. 14. § *Cap.* 29. Itaque τὸ κοινὸν ἡγεῖσθαι idem hic valet, atque τὸ διακρίνειν. 1 Cor. ii. 29. ubi de Sacramentorum & rerum communium discrimine agitur. Beza in Locum.

ed a Common, or (as our Tranſlation renders it) *an unholy thing*: So that to count a thing Common, is all one as to put no Difference between things Separated or Sanctified, and things not ſo Separated; and this may fully convince us, that in Scripture Language, to Sanctify any thing, is to ſeparate it from all other things otherwiſe of the ſame Quality, and to appropriate it ſome way or other to the Uſe and Service of God; and therefore that the Uſing, or Doing to any thing according to ſuch its Sanctity or Holineſs, muſt proceed from the keeping up ſome Marks of Diſtinction, in relation to it; or that not to uſe a thing thus Sanctified by God with proper, regular, and decent Marks of Diſtinction, is to abuſe or to prophane it; for Proof of which, I ſhall add a remarkable Paſſage out of the Prophet ‖ *Ezekiel*, and give an Inſtance no leſs remarkable out of *Daniel*; *Ezekiel* ſays, *Her Prieſts have violated my Law, and have prophaned my Holy things; they have put no Difference between the Holy and Prophane, neither have they ſhewed Difference between the Unclean and the Clean, and have hid their Eyes from my Sabbaths, and I am prophaned among them*: And the Inſtance I mean, is that of † *Belſhazzar*, who made his Idolatrous Feaſt ſtill more heinous, by bringing the Gold and Silver Veſſels, which had belonged to the Temple in *Jeruſalem*, and had been peculiarly conſecrated to the Service of God, and by ſuffering his Princes, his Wives, and his Concubines to drink promiſcuouſly out of them; for which Action the Prophet tells him, that *he had lifted up himſelf againſt the Lord of* ¶ *Heaven*; and the Con-

‖ *Ezek.* xxii. 26. † *Dan.* v. 2, 3, 4, 23, 30.
¶ *Prideaux Connect.* Book. I. p. 46.

ſequence

sequence of this Action was, *That in that Night was* Belshazzar, *King of the* Chaldæans, *slain.* If therefore the Holy Oil, or the Perfume, was prophaned, when used upon any other Account, than they were originally designed for; and if the People of *Israel* did prophane themselves, when they observed not those particular Laws by which they were Sanctified, as being the Distinction between them and all other Nations; so also, to apply this to the Case before us, it must necessarily signify, that the Sanctifying the Sabbath consists in doing upon that Day such things, and such things only, as shall be every way agreeable to the Natural Holiness or Sacredness of it; that is, to its being thus Sanctified by God, by being separated, distinguished, or set apart by him from the other common Days of the Week; and that whatever Action does not keep up and maintain such a Distinction, is a Prophanation of it, and consequently it is unjustifiable and unlawful in itself.

IV. And this gives me a fair and natural Introduction to my Fourth Particular, which was to shew,

That God (by whose express Order this Day was Sanctified) did favour the *Jews* with particular Directions as to what Actions they were to judge to be lawful or unlawful upon it, and as to what Penalties the Offenders should be liable to. He commands them, * *Let no Man go out of his place on the Seventh Day*; ‖ *six days thou shalt work, but on the Seventh Day thou shalt rest, in Earing time and in Harvest thou shalt rest:* And † *you shall kindle no Fire throughout your Habitations on the*

* *Exod.* xvi. 29. ‖ *Exod.* xxxiv. 21. † *Exod.* xxxv. 3.

Sabbath

Sabbath Day: And it is plain that † *Nehemiah* took the *buying any Victuals of the People of the Land upon the Sabbath Day*, to be one of those Laws of God *given by Moses*; and then he reckons also ‖ *the treading Wine-Presses on the Sabbath, bringing in Sheaves, and lading Asses*, bringing in *Wine, Grapes, Figs, and all manner of Burdens, the selling Victuals, the buying Fish tho' brought by the Men of* Tyre, *and all manner of Ware, as an evil thing, and a Prophanation of the Sabbath:* And then he expostulates with them, *Did not your Fathers thus? and did not God bring all this Evil upon us, and upon this City? yet you bring more Wrath upon* Israel *by Prophaning the Sabbath:* To prevent which for the future, and restore a just Observation of the Sabbath, he caused the *Gates of* Jerusalem *to be shut when it began to be dark before the Sabbath, and charged that they should not be opened till after the Sabbath*, and set a Watch *at the Gates, that no Burden should be brought in on the Sabbath: Nay he further threatned to lay Hands on the Merchants, that lodg'd without the Gates, and about the Walls; so that from that Day forth they durst not come any more on the Sabbath:* And that this Edict might be rightly executed, he made *the* Levites *to come and keep the Gates, and to sanctify the Sabbath:* And the Prophet * *Jeremiah* shews these Things to be the Occasion of all the Evil that befell them. *Thus saith the Lord, take heed to yourselves, and bear no Burden on the Sabbath Day, nor bring it in by the Gates of* Jerusalem; (*ver.* 22.) *Neither carry forth any Burden out of your House on the Sabbath Day; neither do ye any Work, but hallow the Sabbath Day as I commanded your Fathers; but*

† *Chap.* x. 29, 30, 31. ‖ *Chap.* xiii. *from* 15. to 21.
* *Cap.* xvii. 21.

(*ver.* 23.) *they obey'd not*, &c. upon which he proceeds to pronounce a particular Bleſſing and a Curſe to this and the contrary Practice. And it is too plain not to be obſerved by every one, that all the Prophets, as it were with one Voice, aſcribe all the Evil which that Nation ſuffer'd to the Prophanation of this Day; and inſiſt ſo much upon it, as if they had been guilty of no other Sin; or if they were, yet that none of them (except Idolatry) were equally odious and deteſtable in the Sight of God. It would be endleſs to ſet down all the Paſſages of this kind; and thoſe I have already produced, are ſufficient to ſhew, that not only all *ſervile Works* were forbidden, (for * ſuch were alſo forbidden upon many other of their Feſtivals) but that *Any Work* (at it is expreſſed in the Command itſelf, and which could no ways tend to the Worſhip and Glory of God) was enjoin'd not to be done; and which gave this Day a great Præeminence, not only above the common Days of the Week, but above many of their other Feſtivals: And then, if all Manner of Work, ſuch as even the kindling a Fire in their Houſes, or the taking a Journey, or the like, and which were allowable upon their other Feſtivals, were thus ſtrictly forbidden, it is but a juſt and natural Conſequence to ſay, that thoſe Actions, which are mere Diverſion and Entertainment, which can have no other Uſe or End in them, but to paſs away thoſe Hours, which then ſeem tedious, and to lie heavy upon our Hands, are forbidden alſo; and if there was any Occaſion to prove this from Scripture, there is a remarkable Paſſage in the Prophet † *Iſaiah*,

* *Levit.* xxxiii. 7, 8. † *Cap.* lviii. 3.

which

which will do it, who, when he was directed to reprove the *Jews* for their Hypocrisy in their Fasts, makes this one Article of Impeachment against them, *Behold, in the Day of your Fast,* || *ye find Pleasure,* and in the 13. and 14. Verses, where he promises a Blessing to the strict Observance of the Sabbath, he does it in these Words; *If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my Holy Day, and call the Sabbath a Delight, the Holy of the Lord, honourable, and shalt honour him, not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words: Then,* &c.

All that I shall farther observe upon this Point is, that when God had wrote the two Tables of the Law, and delivered them to *Moses,* he finished his Communication with him at * that Time, by so expressly enforcing the Duty of the Fourth Command, as if he either had that most at Heart, or foresaw that Men would be more remiss or negligent in it, or more prone to break and violate that, than any other Part of the Decalogue: He, I say, did then (passing over the other Commands) enjoin the severest Punishment to the Transgressors of it, (and *ver.* 14. he says) *Whoever doth any Work therein, that Soul shall be cut off from amongst his People:* And again, *ver.* 15. *Whoever doth any Work on the Sabbath Day, he shall surely be put to Death.* And that future Generations might not think that this Penalty was never executed upon those, who refused to conform themselves to this Law in the outward Duties of God's

|| *The Original* מָצָא *signifies not barely to* find, *but* studio assequi. * *Exod.* xxxi. *from* 12. *to the End.*

Worship and Service, *Moses* has left one Instance of it upon Record, for their Terror and Instruction. The Case was this; † *Whilst the Children of* Israel *were in the Wilderness, they found a Man gathering Sticks upon the Sabbath Day, and they that found him gathering Sticks, brought him unto* Moses *and* Aaron, *and unto all the Congregation; and they put him in Ward, because it was not declared, what should be done unto him.* The Learned Bishop *Patrick*, in his Comment upon the Place, says, that this does not imply, that they were ignorant that he must be put to Death, that was injoyn'd, *Exod.* xxxi. 15 and xxxv. 2. but what Kind of Death he should suffer, which is a very probable Account of this Matter; for tho' the being *cut off from among his People* should not always imply a Sentence of Death, or at least not by the Hand of the Magistrate, concerning which there have been some * Disputes; yet there can be no doubt but it must signify so here, since God had explained himself in that Manner, (*viz.* Exod. xxxi. 15.) *that he should be put to Death*: Or if the Occasion of their demurring in this Case was, that they did not know whether that particular Action was so heinous in itself, as to come within the Intention of that Punishment, or whatever other private Reason they might have for enquiring of the Lord concerning him; yet we find God was pleased soon to resolve their Doubts, and order him to immediate Execution, *to be stoned by all the Congregation*, which is the same Sentence as he had before given upon the like Enquiry against the Blasphemer. And it is also farther ob-

† *Numb.* xv. 32, &c. * *See* Patrick's Comm. *Gen.* xvii. 14.

servable,

ſervable, that when God gave the *Iſraelites* Manna in the Wilderneſs, he choſe rather to do a † Miracle to preſerve it from ſtinking on the Seventh Day, than that he, tho' Lord of the Sabbath, would either violate his own Command and not reſt upon it, or by his Example give the leaſt Countenance to the Prophanation of it; and that he moſt ſeverely chid thoſe who went out to gather it on that Day. Thus then I have ſhewn that, under the *Jewiſh* Polity, their Sabbath was ſanctified in the ſtricteſt Manner, and that the Violation of it was attended with the ſevereſt Penalties.

V. I proceed therefore to conſider, Fifthly, whether any, or what Kind of Relaxation has been given to it under the Goſpel Covenant.

And that I may treat of this in the plaineſt Manner, it will be proper to conſider the real Nature of the Fourth Command, whether it be a Natural or Moral Law, or only a mere Poſitive one, concerning which there have been ſome Diſputes; but to what Purpoſe, unleſs they could ſhew when or where God did abrogate it? For if it be a Natural or Moral Law, then it is Eternal and Unchangeable, for none but Poſitive Laws are mutable; and if it be a Poſitive Law only, yet is it then mutable but upon two Accounts; either when the Cauſe or Reaſon of its Original Inſtitution does not continue or remain the ſame, and ſo the Law drops as it were of itſelf, and becomes obſolete; or elſe when the Maker and Inſtitutor of it alters it himſelf, or takes

† *Exod.* xvi.

it

it away, and so cancels all our future Obligations to it: And God forbid, but that all his Laws, of what Nature soever, and so long as they continue such, should meet with an Obedience from us, paid with the utmost Sincerity, merely from the Virtue and Consideration of their being his Commands; for if he had stampt his Laws only with his own bare Authority, and not permitted us to understand either the Reasonableness or Equity of them; if he had said only, *Do This*, must we not have done it, tho' we had had no other Motive to engage our Compliance? But since he has graciously condescended to wave (as I may say) the Strength of his Prerogative Power, and to address himself to us in those Commands of the Decalogue, as to Creatures endued with Reason, enjoying nothing but what is agreeable to that, and Productive of our Happiness, both present and future; is it not a Misemploying of our Reason, when we use it to examine the Nature of his Commands, only to find out how little we are obliged to observe of them, or to canvas their Bounds and Limits, not to know how to keep ourselves within them, but rather to see how far we may transgress, without falling under the Punishment he has annex'd to them? Shall we dispute against the Observation naturally due to them, like those complained of by the Historian, who *Imperatorum mandata mallent interpretari quàm exequi?* And should any one now-a-days pay his Duty to God with such narrow and scanty Measure, he can hardly be thought *to love him with all his Heart*, or with an *enlarged Heart to run the Way of his Commandments.* But to return to my Enquiry, concerning the Nature of the Fourth Command, which I take to be partly Moral, and partly Positive: The

Moral

Moral Part is that by which Men are obliged to set apart some considerable Portion of their Time to the Honour and Service of their Creator, from whom they receive all. This being a Duty from which no Creature can be exempted; for whilst the Benefits received are so general and extensive, so free and undeserved, Men must first fancy themselves able to live without God's Providence in the World, and that they can supply themselves with whatever they want, before they can well persuade themselves to be so ungrateful, as not to return the Tribute of Thanks to their Supreme Benefactor: If, I say, they esteem God as such, and are sensible that all they have comes from him: Nay, they must first prove they have no God to serve, before they can possibly be exempted from his Service. So far therefore as this Command has any Thing of a Moral Equity in it, so far must it come within the Compass of that Law, which our Saviour *came not to destroy, but to fulfill*, and must fall within the Reach of the Apostles Question: * *Do we then make void the Law by*

* *See Mr.* Norris's *Sermon on* Rom. iii. 31. *in which he has excellently well explain'd what Abatement or Establishment the Moral Law has received from the Gospel.* That tho' the Law continue in Force as a Rule, yet it is abolished as a Covenant, *a Doctrine exactly agreeable to that of the first Century.* Quod ad Legem Moralem attinet, Christus nos ab ejus execratione immunes fecit; & liberavit etiam nos ab eo jure legis, quo obligati eramus, ad comparandam nobis salutem, operibus nostris, integerrimâ impletione Legis pro nobis præstitâ; quâ nobis privilegium commeruit, ut ob alienam justitiam, nempe Christi, absolvamur & justificemur: sed justificatos tamen vult juxta eam obedientiam exercere, propter alias Causas suprà in Doctrinâ de bonis operibus commemoratas. A forensibus autem & Ceremonialibus in universum nos liberavit Christus, nisi quatenus cum lege naturæ, quæ ad Decalogum pertinet, consentiant, &c. Centuriat. Magdeb. Lib. 1. Cap. iv. De Libertate Christiana.

Faith?

Faith? God forbid: Yea, we establish the Law. And the Positive Part I take to consist in that we are commanded to allot a Seventh Portion of our Time, rather than any other Quantity of it for that Purpose: For this is what Natural Reason could never have found out, had it not been expressly declared, that God would be content to accept of so small a Part; and that this particular or determinate Measure of our Time should be esteemed by him as generally sufficient for the performing this Duty. In short therefore, the Moral Part of the Command is at all Times our Duty, in Private as well as Publick, and the Positive Part seems to have been ordained to oblige us to give then the most publick and visible Testimony of the Sense we have of God's Favour and Mercies, and of our Obligations to him.

Now if this be the real Nature of the Command, it will easily appear, that our Christian Liberty neither has nor could cancel our Obligations to the Moral Equity of it; but that it has added several Motives and Encouragements for a more strict, regular, and conscientious Discharge of it; for I hope the Redemption of the World by our Lord and Saviour, both God and Man, will be for ever look'd upon as an Act of so much higher Wonder than the bare Creation of it; and as a Mercy so far superior to the *Egyptian* Deliverance, that every Christian, who has a lively Sense, and true Notion of it, won't desire to be acquitted from the most solemn Commemoration of it, but choose rather to allot a more frequent Portion of his Time for it; and to employ that Time in the most manifest and substantial Acts of Piety and Devotion, greater than what was practised, either under the *Mosaic* Law, or

Patriarchal

Patriarchal OEconomy; for if our Case had been only still equal with theirs; if neither our Circumstances or Conditions had been any ways bettered or improved by all that God has since done for us; yet however this would have been a Duty strictly incumbent upon us: But when the Birth, the Passion, the Resurrection, and Ascension of our Saviour, are made the Themes of our Christian Thanksgivings; when so much greater Glory is due to God for them, and so much greater Benefits accrue to us from them; is it reasonable to suppose ourselves excused from being at least as frequent in the Celebration of them, as they were? Besides, I no where find that the Gospel Covenant has abrogated the Positive Part of this Precept, but that the same Determinate Measure of our Time is still required: All that has been done, has been only to change the Day which the *Jews* observed, and to direct us to perform those Services upon the First Day of the Week, which used before to be done upon the Last; and this was ordered upon the most substantial Grounds and Reasons. I have before shew'd, that the *Jews* observed *Saturday* as their Sabbath upon a double Account; first, that according to the Command and Example of God, they might spend one Day in seven in Religious Employments; and, secondly, that by making that the particular Day, they might perpetuate to the latest Posterity the Memory of their Deliverance from Slavery. But when the Christian Religion was to be establish'd, it was both reasonable and necessary that this Sabbatical Day should be changed; because that whereas the Body of Christ's Church was not to be made up of *Jewish* People only, but to be gathered from among the *Gentiles* as well as *Jews*, and that all Nations, of what Denomination

tion ſoever, were to be admitted into its Society, the far greater Part of the Chriſtian Church would unavoidably ſoon conſiſt of Perſons no ways concerned in that Deliverance from *Egypt*; and therefore, it would have been ridiculous to have continued or preſs'd the Obſervance of the *Jewiſh* Sabbath upon them. But whereas the *Jews* as well as the *Gentiles* were equally concerned in the Redemption of Mankind by the Death and Reſurrection of our Saviour, it was very proper that ſuch a Day ſhould be pitched upon for the Weekly Commemoration of it, in which both Parties might, without giving Offence to each other, meet and join in ſuch Religious Acts, as ſhould teſtify their Thankfulneſs for the Mercies they had received; and by which the converted *Jews* might diſtinguiſh themſelves from thoſe who were not converted; that is, from thoſe who ſtill fondly expected their Redeemer, whilſt the others did believe and confeſs him to have been here, and fulfilled all things written in their Law and Prophets concerning him; and from thoſe alſo, who were willing to retain the Ceremonies of the Law, and join them with the Doctrine of the Goſpel; and what Day of all the Seven could be ſo proper for this, as that Day on which our Saviour roſe from the Dead, and viſibly triumphed over our Spiritual Enemy, and thereby gave ſuch pregnant and undeniable Teſtimony, that the great Work of our Redemption was accompliſh'd? And thus did they wiſely preſerve the Moral Equity of this Command in the higheſt Manner; and the Alteration they made in the other Part, inſtead of cancelling, has laid the greateſt Obligations upon the Conſciences of Mankind to be ſtrict and zealous in the Performance

formance of it, if ever they could prove ſo ungrateful as to be liable to forget it.

We frequently read both in the Law and the Prophets, that the *Jewiſh* Sabbath, eſpecially as it ſtood attended with their Rites and Ceremonies, was inſtituted as a particular Covenant between God and them, and as a diſtinguiſhing Mark between Them and the reſt of Mankind, whom God was pleaſed for a time to keep at ſuch a Diſtance from himſelf. *But when the Fulneſs of Time was come*, in which * They, *who ſome time were afar off, and had been Aliens from the Common-wealth of* Iſrael, *and Strangers to the Covenants of the Promiſe, were to be made nigh by the Blood of Chriſt*; when he aroſe as a *Light to the Gentiles*, as well as to be the *Glory of Iſrael*, and came to bring all Nations into *one Fold*; it was, I ſay, then neceſſary that this *middle Wall of Partition ſhould be broken down*, ſo far as it was a Diſtinction or Separation between us and Them; but then far be it from us to ſuppoſe, that our Saviour would cancel any Duty, to which, if we conſider ourſelves but as Men only and his Creatures, we are eternally obliged: Nay what Reaſon is there, why Mankind ſhould be at firſt ordered to obſerve a Sabbath, which is not ſtill obligatory upon us to obſerve one alſo? For if nothing more had been intended by it, than barely to give ſome Eaſe and Refreſhment to the Beaſts of the Earth from a continued and uninterrupted Labour, or to allow their Children and Servants a convenient Portion of Time to pay their Homage to, and to attend the

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Eph. ii. 12, 13.

Service of their Master and Father which is in Heaven, Ours surely must naturally require the same treatment at our Hands: Or if they were to do this, as being themselves Servants to the great Creator of all things, and in Imitation of his Example, who rested upon the Seventh Day, which is the Reason given for it in *Exodus*; and don't we still as being Men and Part of the Creation stand in the same Relation to Him? Or were the *Jews* to celebrate their Sabbath, in Memory of their *Egyptian* Deliverance, which is the Reason given for it in *Deuteronomy*, and is not the Universal Redemption of Mankind by our Saviour of equal Concern or greater Benefit unto us? Their Deliverance from thence was but a Type of ours from the Thraldom of Sin and the Slavery of the Devil; that was wrought by the Administration of *Moses*, this required the Assistance, the Power, and even the Death of the Eternal Son of God to accomplish it; that brought them only to a Temporal, this has opened to us the Spiritual *Canaan*, even the *Kingdom of Heaven to all Believers*; and made us *Heirs of God, and joint Heirs with Christ*; and I can't but think, that every one, who does but enquire into and reflect upon the Nature and Excellency of these Mercies, or upon himself, what He is, or why He was placed in this World, would soon discover so many Obligations to this Duty, that tho' it was a thing indifferent in itself, and left entirely to his own Liberty and Choice, he would be far from having any Desire, to be excused or exempted from it, for without Gratitude Man must be a Monster: Hence then it appears that even the Positive Part of the Precept, as it regards the Quantity of Time requisite for the performing our Duty, is still obligatory and binding upon all Christians; that

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is, that we ought to ſanctify and hallow a Seventh Day: As to the particular Rites and Ceremonies which the *Jews* made uſe of upon their Sabbath, (or even as to their Sabbath itſelf, ſo far as it was a particular Covenant, or Sign, between God and them, or between them and the reſt of Mankind.) Theſe indeed are aboliſhed and taken away, as being no ways proper for our Practice and Imitation; or rather they ceaſed of themſelves, becauſe by being no more than a Part of their Ceremonial Law, and not of the Natural, they were the *Shadow only of good things to come*, and ſo could not be in Force or remain after the *Subſtance had appeared*; No, theſe were Part of that *Yoke which neither they nor their Foreſathers were able to bear*, and which God himſelf ſtyles to be † *Statutes that were not good, and Judgments whereby they ſhould not live.*

But alas! That which was contrived and eſtabliſhed with the greateſt Piety and Wiſdom, has unhappily been abuſed by ſome Perſons, who have from hence taken the Freedom to imagine, that becauſe the *Jewiſh* Sabbath is aboliſhed, therefore no Diſtinction of one Day above another is now to be obſerved by Chriſtians. And, leſt what I have urged from the Reaſon and Nature of the thing, ſhould not be ſufficient to convince them, it may not be improper to examine,

VI. *Sixthly*, The true Meaning of thoſe Paſſages in the New *Teſtament*, which ſeem to favour that Notion; and to ſhew by what Authority it is that we obſerve the Lord's Day.

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* *Eze.* xx. 25.

The

The most remarkable Passage that I know of is this, † *The Sabbath was made for Man, and not Man for the Sabbath; Therefore, the Son of Man is Lord also of the Sabbath.*

If the *Jewish* Doctors had not been too careless in examining the Intention and Design of those Commands given them for their particular Use, or too partial and corrupt in their Interpretation of them, when they were to be reduced to Practice, they might have concluded from the first Institution of the Sabbath, that Works of Mercy, common Charity, and Beneficence, were not prohibited upon it, or contrary to it; for tho' God did then cease from the Work of Creating, yet He did still continue to Work (as I may say) by his Providence, and by virtue of that to support the things He had created, and without which the Universe itself could not have out-lasted one Sabbath. Or had they reflected, that their Deliverance from *Egypt* was wrought upon that very Day, which was afterwards, for that Reason, made to be their Sabbath; and which being a Work of so much Mercy to them, might easily have taught them their Duty to others in that respect: Had they, I say, considered these things, they would hardly have upbraided our Lord's Disciples for *rubbing some Ears of Corn in their Hands, as they passed thro' the Corn-Fields on the Sabbath-Day, and eating it.* To which it might have been a sufficient Answer, from our Saviour, to have said only, that this was no otherwise unlawful than as their * Traditions had made it

† *Mark.* ii. 27. 28. * *Lightfoot*, Hor. Heb. *Matt.* xii. 2.

so;

ſo; or that to refuſe to give themſelves the Refreſhment of a common and innocent Meal was to confound the Diſtinction between a Faſt and a Feſtival: But our Saviour, who was always willing to inſtruct as well as to rebuke that fooliſh and ſelf-conceited People, took this Occaſion, firſt, to vindicate his own proper Power and Authority of diſpenſing with that Action of his Diſciples, if it had been actually contrary to their Ceremonial Law, by aſſerting, || That *He was greater than the Temple*; and therefore, could diſpence with the Offices and Services of it. 2*dly*, To correct their corrupt Notions of what was lawful or unlawful to be done upon it, and how far Mercy was to be preferred before Sacrifice in Caſes of Neceſſity and common Charity, by the Inſtance He gives of *David's* eating the Shew-Bread, who was never judged to be a Violator of the Sabbath, but not in the leaſt to diſannull a regular or the entire Uſe of it: For as He came to do all the Good he could to Mankind, it is not to be ſuppoſed, that he would forbid, or take away any thing that was already for their Good, as the Sabbath by its own Nature and Inſtitution really is. All therefore, that can be drawn from the 27th *Verſe*, will be only this: That whereas the Sabbath was Inſtituted for the Sake, or for the Good or Advantage of Mankind, if it was poſſible for them to do a greater Good on that Day than the bare Reſt of the Sabbath could amount to, they ought to do it, becauſe the leſſer Good muſt always give Place to the greater; and ſo far as Works of Mercy and Charity are more Excel-

|| *Matt.* xii. 6.

lent

lent in themselves than the Ritual Sabbatical Rest could be, so far they ought to be preferred before it; nor will the Words in the 28th *Verse* any ways prove, that he did forbid a regular Observance of it for the future, nor even so much as that He has left Men at Liberty to do what they shall think fit upon it: *Therefore, the Son of Man is Lord also of the Sabbath*; for I cannot subscribe to that singular Opinion of * *Grotius*, who would have us understand by the *Son of Man*, Man in Common, because if Man in common is here called *Lord of the Sabbath*; and, as being so, has Power to dispense with the Laws of it, it must contradict that Fundamental Maxim, that no Law can be abrogated or dispensed with, but by the same Power that enacted it and therefore, since the Sabbath was Instituted by God, tho' for the Sake and Benefit of Man, yet I think our Saviour would not have asserted, that every common Son of Man had Power in himself of dispensing with its Laws, whenever he shall think fit; and if he has not such a Power, I dont see how he can be called the † *Lord* of it; whereas if we suppose our Saviour meant himself by the *Son of Man*, it will render this Place exactly agreeable with the Parallel ones in S. *Matthew*

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* This Opinion of *Grotius* is at large confuted both by Dr. *Hammond* and Dr. *Whitby*, in their Notes on Matt. xii. † Ἀιδάνεσθαι γὰρ ὀφείλομεν, ὅτι τὸ ἄρχειν ἐξουσία ἐστὶν, ἵνα τὶς ἐπτάξας κυριεύσῃ. q. d. Scire enim debemus præesse potestatem designare, ut quis imperet ac dominetur. *Barnabæ* Epist. §. 6.

Κύριος μὲν γὰρ πᾶσα τὸ κῦρος, οὐδὲ βέβαιόν ἐστιν ἔτεραι, καὶ κατ' ἀναντιότητα ἀβεβαίου καὶ ἀκύρου. Philo Judæus. Quis rerum divinarum hæres. Κύριος ἑκάστου ἐστὶν, ὁ τῶν ἐπ ἐκείνου θελομένων ἢ μὴ θελομένων, ἔχων τὴν ἐξουσίαν εἰς τὸ περιποιῆσαι ἢ ἀφέλεσθαι. Epict. Enchir. *Cap.* xx.

and

and S. *Luke*, and where there can be no Colour to imagine that Man in Common is meant by them; and what I believe, has given the chief Occasion to think they signify so here, proceeds from our translating the Original Word ὥστε, by *Therefore*, which does not always carry that Sense only; and *Brugensis* and *Maldonate*, have taken the Liberty to translate by * *Denique*, or *lastly*; which will plainly bring in these Words, as an additional Argument of His † Power to wink at or forgive that Action of his Disciples, and make them exactly agreeable to the other Evangelists, and not to be vulgarly taken as a mere Consequence of the former Verse.

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* I don't see how it can well be taken in any other Sense than *Denique* or *lastly*, in the 1st, Epistle of *Cor.* xiv. 39 (not to mention other Places) ὥστε, Ἀδελφοὶ, ζηλοῦτε τὸ προφητεύειν. But if we allow ὥστε to have no other Signification than *Therefore*, yet it is often used for an Expletive, or a Transition from one Argument to another; and if we try it by Dr. *Jackson*'s Rules laid down (*Vol.* III. *p.* 602, 603.) for the determining the Sense of such Conjunctions Causal in the New Testament, I am apt to believe, it was never intended here to make this Verse a Consequence of the former. The *Persic* & *Ethiopic* Versions both render it by *Et*.

† The Primitive Church even in the first Age, took it in this Sense, as appears from the Centuriators: *Judæi postea Jesum, tanquam Violatorem Sabbati, graviter incusant; sed Jesus respondet, se facere hoc, tanquam Deum, & mandato Patris. Christus eos* (viz. *Discipulos*) *defendit*, 1mo, *ab Exemplo Davidis; deinde à fine Sabbati, quòd propter homines esset institutum*; 3tio, *à Suâ autoritate, quod esset Sabbati Dominus.* Mar. 2. Luc. 6. Cent. 1. Lib. 1. Cap. x. *De secundo Paschate à baptismo Christi.*

Et alibi: *Filius hominis potest peccata dimittere: Filius hominis est Dominus Sabbati; cum tamen constet, tantùm Dei opus esse peccata dimittere, Sabbatum instituere, & abolere.* Cent. 1. Lib. 1. Cap. iv. *De Messiâ.*

Iterum: *Die Sabbati congregati sumus, non quòd laboremus Judaismo; sed in Sabbato ideo convenimus, ut Dominum Sabbati Jesum adoremus.* Athanasij Hom. De Semente. Ut constet, Cent. iv. Cap. vi.

Erasmus has hit upon a thing so very agreeable to what our Saviour's Meaning seems to have been, when he says *the Sabbath was made for Man, and not Man for the Sabbath*, and to the Instance he gives of *David*'s eating the Shew-Bread, that I can't avoid taking Notice of it. His Words are these: " So it is also well done to pass little upon the Colour and Fashion of Apparel, " so oft as it behoves a Man so to do, because " Man was not made for the Garments sake, but " the Garment first invented for the Use and " Commodity of Man:" The Consequence of which Instance will be this, that tho' a Man should upon some emergent Occasion slip on the Apparel of a Woman, yet so long as this was done out of Necessity, and not free Choice, no one could think that Man had violated any Laws relating to our Apparel; much less would he conclude from it, that another Person, not under the like emergent Necessity, was at liberty to wear no Cloaths at all, or not to observe that Distinction of Dress, by which not only the several Degrees and States of Men, but the very Difference of Sexes is kept up, and maintained among us; and if once the Cases of absolute Necessity should be allowed as standing Rules for a constant Practice, it would soon fill the World with Contention and Disorder. But to return:

Rom. xiv. 5, 6. *One Man esteemeth one Day above another; another Man esteemeth every Day alike; let every Man be fully persuaded in his own Mind: He that regardeth a Day, regardeth it unto the Lord; and he that regardeth not the Day, to the Lord he regardeth it not.* In Answer to those who urge this Text, in Vindication of their Notion, that no Distinction of Days is now to be observed, it might

might be ſufficient to ſay, that this Paſſage has no relation at all to Sabbaths and Feſtivals, but rather to Faſts and Days of Abſtinence, and to that particular Diet and Diſtinction of Meats, which the Phariſees made uſe of upon ſuch Occaſions, and in which they placed ſo much of their Religion and Righteouſneſs, that they boaſted of their *faſting twice in the Week*, and the like. This Interpretation ſeems not only to be moſt agreeable to the Scope and Deſign of the Apoſtle's Argument in this Place, which relates chiefly to ſuch indifferent things, as the bare Diſtinction of Meats upon ſuch Occaſions is in itſelf; but may alſo be defended by the Authority of ſeveral learned Commentators: Or if this Text is to be confined to Sabbaths and Feſtivals, I ſhould then make no Queſtion but that by the *Day* here ſaid to be *eſteemed above another*, *and regarded unto the Lord*, the Apoſtle meant the *Jewiſh* ones: Which being inſtituted expreſly by God, the converted *Jews* ſtill thought themſelves obliged to obſerve them as ſacred; whereas the *Gentile* Converts, who had never been concern'd in the *Jewiſh* Polity, thought themſelves under no ſuch Obligations, and ſo paid not the ſame ſolemn Regard to them: But how can any Man collect from this Paſſage, that the Apoſtle deſigned there ſhould be no Diſtinction made between Days for the future? Since he only fairly ſtates their different Opinions about them, but does not ſo much as determine which of them was in the right, whether he that eſteemed *one Day above another*, or he that *eſteemed every Day alike*; and charitably ſuppoſes, that both Sides acted upon Principle of Conſcience; and that he that *regarded the Day, regarded it unto the Lord*; that is, out of Conſcience towards him; and that he that *regarded not the Day*,

to the Lord he regarded it not; that is, was *fully persuaded in his own Mind*, that it was God's Pleasure that he should not observe the Distinction of the *Jewish* Festivals; and the whole Passage, if taken together with the Context, appears to be a seasonable Admonition to them, not to be uncharitably censorious of their Neighbour's Conscience, but to leave that to be judged by their own *Lord* and *Master*, to whom they must *stand or fall*; and rather to have a strict Guard upon their own Conduct, and, 1st, to be well assured, that what they did in such Cases, was out of a pure Principle of Conscience rightly informed; and, 2dly, to take care that their Actions, tho' simply lawful in themselves, should give no Occasion of Offence or Scandal unto others.

There are but two or three Places more which can countenance this Notion; *Gal.* iv. 10, 11. *Ye observe Days, and Months, and Times, and Years; I am afraid of you, lest I have bestowed upon you Labour in vain.* And again, *Col.* ii. 16, 17. *Let no Man therefore judge you in Meat or in Drink, or in respect of an Holy-Day, or of the New Moon, or of the Sabbath-Days, which are a Shadow of things to come:* But it is so evident that all these relate to the *Jewish* Festivals, for whose Authority or Observance no Christian now contends, that I need give them no other Answer, not altho' S. *Chrysostome* be of the contrary Opinion, and expresses * himself as if he thought the Whole of the *Jewish* Sabbath was not abolished.

* *The Original, which we translate* in respect of an Holy-Day, *being* ἐν μέρει ἑορτῆς, *he thus paraphrases upon it*; ἐν μέρει ἑορτῆς, οὐκ εἶπε, μὴ τοίνυν φυλάττετε, ἀλλὰ μὴ τὶς ὑμᾶς κρινέτω, —— οὐ γὰρ ἐβούλετο τὸ πᾶν φυλάττειν· καὶ εἰ ἐφυλάττετο, οὐκ ὥστε ἑορτάζειν ἐν μέρει φησὶ δεικνὺς ὅτι τὸ πλέον λέλυται, εἰ γὰρ καὶ ἐσαββατίζον, ἀλλ' οὐκ ἀκριβῶς. Hom. in Locum.

But

But perhaps this Point, concerning the aboliſhing thoſe Feſtivals, and the finding out what is ſtill our Duty in this Caſe, may receive ſome Light, by comparing it with ſome other things, which were at the ſame time, upon the ſame Account, and by the ſame Authority alſo laid aſide with them. I ſhall inſtance only in Two:

Circumciſion is aboliſhed as to the outward Sign of that Sacrament, but yet the inward Part or Thing ſignified by it is ſtill in force; the Shadow indeed is vaniſh'd, but the Subſtance remains; or, as the Author to the *Hebrews* ſays, * *He taketh away the firſt, that he may eſtabliſh the ſecond.* Now the thing ſignified by the Circumciſion of the Fleſh was that of the Heart, as † *Moſes* plainly enough hinted to the *Jews*; *Circumciſe therefore the Foreskin of your Hearts, and be no more ſtiff-necked*; and at the ſame rate S. *Paul* ſpeaks of it, ‖ *In whom ye are circumciſed, with the Circumciſion made without Hands*; and in another Place more expreſly, ‖‖ *He is not a* Jew, *who is one outwardly; neither is that Circumciſion, which is outward in the Fleſh; but he is a* Jew, *who is one inwardly; and Circumciſion is that of the Heart, in the Spirit, and not in the Letter, whoſe Praiſe is not of Men, but of God.* So that it is plain, thus much even of the Sacrament of Circumciſion is confirmed, and not deſtroyed by the Goſpel.

So alſo as to their Sacrifices, an end has been put to them by our Lord's great Propitiation: But what then? Are we come over to a Religion that requires none from us? Not in the leaſt: But as ours is a Worſhip far more Spiritual than

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* *Heb.* x. 9. † *Deut.* x. 16. ‖ *Col.* ii. 11.
‖‖ *Rom.* ii. 28, 29.

theirs

theirs was, so are we also directed to Sacrifices far more noble in their kind, than theirs were; they offered only the Bodies of their Beasts, we are to present ourselves, our Souls, and Bodies, according to that Pathetical Exhortation of S.*Paul*, * *I beseech you, Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service:* And in another place, † *Glorify God in your Bodies, and in your Spirits, which are God's:* For as they formerly were, so we are now || the *People of God, his chosen Generation, a Royal Priesthood, his peculiar People*; and therefore, by Parity of Reason, our Sacrifices must demand as much Time, and as strict a Regard to the Solemnities of them, that so they may prove acceptable to God, as theirs did.

What farther remains to be considered under this Head, is the Authority by which we insist upon an Observance of the Lord's Day, in the room of the *Jewish* Sabbath.

Having already shew'd, that the Gospel Covenant hath neither abrogated the Moral or Positive Part of this Precept, I hope it will be a satisfactory Answer to this Enquiry to say, that the Alteration which has been been made of the Day, ought to be observed by us, because (besides the Reasons before-mention'd) we find it to have been the constant Practice of the Apostles themselves, and the uninterrupted Use of the Primitive Church in the first and purest Ages of it; and that in a Matter where there is no Positive Command, their Practice must be the best Stan-

* *Rom.* xii. 1. † 1 *Cor.* vi. 20. || 1 *Pet.* ii. 9, 10. *compared with* Exod. xix. 9.

dard

dard for our Imitation; becauſe we muſt neceſſarily ſuppoſe them, both from the Intimacy they had with our Saviour himſelf, and from the extraordinary Aſſiſtance of his holy Spirit, with which they were ſo plentifully endued, to be beſt acquainted with his Will and Pleaſure in theſe Caſes, and the beſt Guides and Counſellors to us alſo; and that they obſerved this Day with the ſame Strictneſs, but with more real Piety and Devotion than the *Jews* did their Sabbath, tho' not with the ſame trifling Circumſtances, is evident to any one who has the leaſt Acquaintance with the Hiſtory of thoſe Ages; for to begin with the *Acts of the Apoſtles*, which S. *Luke* has left us, we there read, * that upon this Day the Apoſtles were all met together *with one Accord in one Place*; and that the Temple was the Place in which they met; and that the Action was the praiſing and bleſſing God, appears from the laſt Verſe of his Goſpel, where he tells us, they *were continually in the Temple, praiſing and bleſſing God*, and † *waiting for the Promiſe of the Father, even the Holy Ghoſt*, which || on that Day fell upon them. So that as the Patriarchal Sabbath was at firſt ſanctified in Memory of the Creation of the World, and as the *Jewiſh* Sabbath was inſtituted upon Account of their *Egyptian* Deliverance; this Day, on which our Saviour roſe from the Dead, was made again memorable to the Chriſtian Church by the Deſcent of the Holy Ghoſt; and what Wonder can it be, if this ſhould confirm them in their Religious Obſervation of it, and make them hope for the receiving either their particular or common Bleſſings which they then ſo unanimouſly deſired?

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* *Cap.* ii. 1. † *Acts* i. 4, 13, 14. || *Acts* ii. 3, 4.

And

And how early did this Observation spread itself thro' the whole Body and the most distant Members of the Christian Church? For when S. *Paul* came to *Troas*, we read, * that *upon the first Day of the Week, when the Disciples were come together to break Bread*, that is, to receive the Sacrament, S. *Paul preached unto them*: And again, S. *Paul* commands the *Corinthians* thus; † *Upon the first Day of the Week, let every one lay by him in store as God hath prospered him, that there be no need of Gatherings when I come.* And what Reason can there be, why he should *give Orders to the Churches of Galatia and Corinth* to make Collections for the *Saints*, that is, for the suffering Christians in *Judæa* upon this particular Day, but because their Religious Assemblies were held upon it? And that their having then been Partakers of the Sacrament, might be a Motive to them to be more large in their Charity to others; which Motive he directly makes use of to the *Romans* upon the same Account; ‖ *for*, says he, *if the* Gentiles *have been made Partakers of their Spiritual Things*, that is, by receiving the Gospel and the Means of Salvation from *Judæa, their Duty is also to administer to them in Carnal Things.* I hope it may be sufficient to have proved thus much from the Authority of Scripture: And then as to the Continuance of this Practice in the Primitive Church, it would be endless to extract all the Passages for it out of the earliest Writers; so that I shall content myself (that I may not be tedious or troublesome with Quotations) to give a single Passage out of one of them of undoubted Authority and Veracity, I mean *Justin Martyr*,

* *Acts* xx. 7. † 1 *Ep.* xvi. 1, 2. ‖ *Cap.* xv. 27.

who

who flourish'd in the Year 140; and I have the rather chose him, because, that as * *he was a Disciple of the Apostles*, his Authority may be of the greater Weight; and he in his Second Apology for the Christians, shews at large how they observed this Day.

" On the *Sunday* there is an Assembly of all " that live either in the City or the Country, " and the Writings of the Apostles, or of the " Prophets, are read as the Time permits; af- " ter that he who reads has done, the President " makes a Sermon, by which he instructs and ex- " horts the People to the Practice of those good " Things; then we all stand up together and " go to Prayers; and, as, I said before, Pray- " ers being over, the Bread, and the Wine, and " the Water, is brought forth, and the Presi- " dent, according to the utmost of his Abilities, " offers up both Prayers and Thanksgivings, and " the People testify their Approbation by say- " ing the *Amen*: Then there is a Distribution " and Reception of the Eucharist to every " one present, and to those that are absent " it is sent by the Deacons: They that are " rich, and willing, offer their Alms, according " as they are disposed, and what is collected, is " left with the President, and he relieves the " Orphans, and Widows, and the Sick, and " those under any other Calamity, and the " Captives, and Strangers; in short, he is the " Person appointed to take Care of all in " Necessity: But we all meet thus together " on the *Sunday*, because it is the First Day on

* Ἀποστόλων γενόμενος μαθητής. In Epist. ad Diognetum.

" which God, having divided the Darkness
" from the Matter, made the World; and
" Jesus Christ, our Saviour, on the self-same
" Day rose from the Dead; for on the Day
" before *Saturday*, they crucified him, and on
" the Day after *Saturday*, that is *Sunday*, he
" appeared to his Apostles, and Disciples, and
" taught them those Things which we have
" offered to your Considerations: If therefore,
" they seem to you to be agreeable to Reason
" and Truth, esteem them " *&c.* And now whoever reads this Account, and considers with what Piety and Devotion the Primitive Christians commemorated this Day, and shall withall give himself so much Uneasiness as to compare it with the Modern Manner of celebrating it, he would hardly persuade himself, that they and we were of the *Same Houshold of Faith*; or that the Benefits, purchased by our Saviour, were to reach down to the present Age, or even that the *God, in whose Hand our Breath is, and whose are all our Ways, was*, now a-days, to be *glorified by us:* Whereas the Christians of the First Three Centuries seem to have had such a just Sense of their Obligations to hallow this Day, and to have known so well how to do it, that they wanted neither the Coercion of the Civil Powers, nor the Instruction of the Ecclesiastical, to compel or teach them what to do: So long indeed as it pleased God to continue his Church under the Tyranny of Heathen Emperors, it was not to be expected that they should meddle with this Matter, at lest not for any good: But as soon as *Constantine* was placed upon the Throne, and had embraced the Christian Faith, and thereby became the *Nursing Father of it*, * *Sozomen* tells us,

* *Lib. 1. Cap. 8.*

he

he gave the Civil Sanction to the Observation of this Day; and as * *Eusebius* more particularly in his Life shews us, he commanded all Persons in the Empire to keep that Day (which he calls τὴν κυρίαν ἀληθῶς, καὶ πρώτην ὄντως κυριακήν τε, καὶ σωτήριον) Holy, and to be at Liberty to attend the Offices and Prayers of the Church, according to the received Custom and Manner of it; and so lively a Sense had he of the Solemnity it deserves, that he † obliged all the Gentile Soldiers, who had not received the Christian Faith, to observe it also: And ‖ he has left us the very Form of Prayer which he enjoined them to use for that Purpose. And as to Ecclesiastical Authority, I am mistaken if it received any formal Establishment by that, till much about the same Time that it received the Civil Sanction, I mean, till the Council at α *Laodicea*; for tho' there are some β former Canons

* *Lib.* iv. *Cap.* 18. † *Ibid. Cap.* 19. ‖ *Ibid. Cap.* 20. β Canon. Apost. 66. Εἰ τὶς κληρικὸς εὑρεθῇ τὴν κυριακὴν ἡμέραν ἢ τὸ σάββατον πλὴν τοῦ ἑνὸς μόνου, νηστεύων, καθαιρείσθω. Ἐὰν δὲ λαϊκὸς ᾖ, ἀφορίζέσθω.

Canon. Apost. 70. Εἰ τὶς Ἐπίσκοπος ἢ ἄλλος κληρικὸς νηστεύει μετὰ Ἰουδαίων, ἢ ἑορτάζει μετ' αὐτῶν, ἢ δέχεται αὐτῶν τὰ τῆς ἑορτῆς ξένια, οἷον ἄζυμα, ἢ τὶ τοιοῦτον, καθαιρείσθω, εἰ δὲ λαϊκὸς ᾖ, ἀφορίζέσθω.

α Conc. Laod. Canon. 29. Ὅτι οὐ δεῖ Χριστιανοὺς Ἰουδαΐζειν καὶ ἐν τῷ σαββάτῳ σχολάζειν, ἀλλὰ ἐργάζεσθαι αὐτοὺς ἐν τῇ αὐτῇ ἡμέρᾳ, τὴν δὲ κυριακὴν προτίμοντας. Εἴγε δύναιντο, σχολάζειν ὡς οἱ Χριστιανοί· εἰ δὲ εὑρεθεῖεν Ἰουδαϊσταί, ἔστωσαν ἀνάθεμα παρὰ Χριστῷ. *These Words,* Εἴγε δύναιντο, *si modo possint, have so far softned the Injunction, as to have made it almost useless; for* Zonaras, *in his Exposition, has from thence given Leave to all Husbandmen to work upon the Lord's Day.* Balsamon *goes a Step farther, and says, that all under Poverty, or any other Necessity, are exempted. The Centuriators,* (Cent. iv. cap. ix. De Synodis) *in their Translation of it, out-do him; for they render* Εἴγε δύναιντο, *si hoc eis placet,*

nons that relate to it, yet they seem intended rather to abate or depretiate the Observance of the *Jewish*, than to establish the Christian Sabbath: Nay, in short, both the laying aside the one, and the using the other instead of it, seems at last to be founded more upon Apostolical Tradition, Practice or Custom, grounded upon some * verbal Command of our Saviour, (for this may reasonably be thought to have been one of those *Things* which he *spoke* of to his Disciples *pertaining to the Kingdom of God*) than upon the Authority or Decree of any Council whatever.

VII. I proceed now to the last thing, which was to consider what Actions are lawful or unlawful to be done upon this Day.

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placet, vacent tanquam Christiani. *But Mr.* Johnson *gives a much more probable Interpretation of it; that is, if they were not Slaves to Heathen Masters, and so compelled by them to work.* Vade mecum, *Part* II. *p.* 112.

* Eusebius *says that our Saviour himself appointed it:* Τὶς τοῖς τὸ μέγα στοιχεῖον τῆς γῆς οἰκοῦσι, τοῖς τε κατὰ γῆν καὶ τοῖς κατὰ θάλατταν ἐφ' ἑκάστης ἑβδομάδος τὴν κυριακὴν χρηματίζουσαν ἡμέραν, ἑορτὴν ἄγειν ὁπταυτὸ συνιόντας ὥρισε. De Laudibus Constantini. *This Historical Passage may be confirm'd by what* S. Clemens *says:* Πάντα τάξει ποιεῖν ὀφείλομεν, ὅσα ὁ Δεσπότης ἐπιτελεῖν ἐκέλευσεν, κατὰ καιροὺς τεταγμένους τάς τε προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι, καὶ οὐκ εἰκῇ ἢ ἀτάκτως ἐκέλευσεν γίνεσθαι, ἀλλ' ὡρισμένοις καιροῖς καὶ ὥραις· πότε καὶ διὰ τίνων ἐπιτελεῖσθαι θέλει, αὐτὸς ὥρισεν τῇ ὑπερτάτῃ αὐτοῦ βουλήσει, ἵν' ὁσίως πάντα γινόμενα ἐν εὐδοκήσει, εὐπρόσδεκτα εἴη τῷ θελήματι αὐτοῦ. Ep. ad Corin. 1ma. §. XL.

Et de die Dominica inquit Athanasius, Priscis hominibus in summo pretio Sabbatum fuit, quam quidem solennitatem Dominus in Diem Dominicam transtulit. *Centuriat. Magdeb. Cent.* iv. *Cap.* vi. *De Ritibus & Ceremoniis.*

To

To this I anſwer, that all Works of Mercy and Charity to others, all Actions of abſolute Neceſſity for our own Welfare and Preſervation, all Actions wherein the Glory of God is concern'd, or can any ways be promoted, I take to be not only lawful, but very commendable alſo: But whilſt we allow Works of abſolute Neceſſity for our own Welfare and Preſervation to be done upon it, every one ought to be conſcientiouſly cautious, whether that Neceſſity be real, or only fancied or pretended by them; for tho' Men may often delude the World with ſuch Pretences, yet they can never deceive their God, who will at the laſt Day judge all Men for the Thoughts of their Hearts, and the Intentions of their Actions, as well as for the Actions themſelves: And then by Parity of Reaſon it will follow, that whatever Action is no ways beneficial to our Neighbour, of no abſolute Neceſſity for our own Welfare and Preſervation, even beyond what our Carnal Deſires or Worldly Intereſt may crave from us, or tends not to the Glory and Service of God, is a Prophanation of it; and conſequently, by being a Slight and a Contempt done to the Honour and Service of the Day, and ſo contrary to the Dictates of Natural Reaſon, and the Light of Divine Revelation, it is unlawful in itſelf.

The World perhaps may be too great a Stranger to the obſerving this Day in the Method I have deſcribed, and think that much leſs than this will ſerve their Turn; and that the Liberties they take of doing their own Buſineſs, or finding out their own Pleaſures, are eaſily reconcilable with the Duties of it. Some may fancy, that when they have joined in the publick Prayers

Prayers of the Church, they have no farther Tie upon them, but may spend the rest of the Day as they please themselves; but I cannot agree to this Opinion for several Reasons:

First, Because this Way of keeping this Day sacred, does not exceed the Practice of the * Heathens upon their Festivals, nor even that of the Idolatrous *Jews*, which is expresly condemned by the † Apostle; *The People sat down to eat and to drink, and rose up to play*; and by our Saviour also, when he assures us, that *unless our Righteousness shall exceed theirs*, we must not expect *to enter into the Kingdom of Heaven.*

Secondly, Because the same Reason and Authority which makes one Part of this Day sacred, makes the Whole of it so; and surely we are much too partial to ourselves, if we can have the Confidence to expect, that the few Hours which we spend in the Publick Service of the Church, should be taken Notice of by God to our Advantage; and that the many Hours of it which we afterwards consume as vainly as we please, should have no Account taken of them, nor be brought in Balance against us: For tho' the Publick Service of the Church is a very material and indispensable Branch of our Duty, yet it is far from being all that is required of us: No, we have many other

* Quando vota hæc à Romanis persolverentur, faciebant publice altaria erigi, ignes accendi, sacrificia fieri, choreas duci, festa celebrari per plateas ingenti luxu, publicè sese exhilarantes in publicum dedecus, existimantes pietatem & religionem, quod potius impietas nuncupari deberet, propter licentiam, quam habebant mala perficiendi. *Du Choul. Religio veterum Romanorum*, p. 230.

† 1 *Cor.* x. 7.

Duties

Duties proper for the Solemnity and Sacredneſs of it: We there indeed meet to ſhew ourſelves Fellow-Members of the ſame Society, and of the *ſame Houſhold of Faith*; and the Prayers and Thankſgivings which we there offer up, are for Favours or Mercies beſtowed upon us, or wanted by us as ſuch, and are therefore agreeably contrived in ſuch general and comprehenſive Terms: But then have Men no private or particular Wants, which *by Prayer and Supplication are to be made known unto God?* Or have they received no particular or private Benefits or Mercies from him, which they ought to thank him for? If they have, what Time can be more proper for them to enlarge their Devotions on ſuch Subjects? Or if they have not, yet have they no Children, no Families, no Servants, or Dependents about them, who ſtand in need of being inſtructed in the Principles of Religion? If they they have, when can they better do it, than upon the vacant Hours of this Day? Or if they have not, yet ſure I am, they have themſelves to improve, by Reading and Meditation; they have the Intereſt and Welfare of their own Souls to promote, and their Accounts to ſettle with God, to whom the beſt of us all are but as Stewards for his manifold Gifts. Who then can pretend that they know not how to ſpend the Whole of this Day agreeably to the ſacred Nature of it, without running to their Worldly Profit or Vanity? For theſe are all of them Duties incumbent upon us, and ſuch as neceſſarily require the Circumſtances of Time for the Performance of them; and I ſhould be terribly afraid, that they who wilfully neglect to do them upon theſe Days, inſtituted for ſuch Religious Purpoſes, would hardly perſuade themſelves to appoint or ſet apart any other Time for the

Perfor-

Performance of them, not altho' the Apostle expresly assures them, in plain Words, * *that to him that knoweth to do Good, and doth it not, to him it is Sin.*

But I cannot also subscribe to this Opinion, because that,

Thirdly, Our Saviour seems to me to have declared his Judgment to the contrary, † when he lays it down as an utter Impossibility for a *Man to serve two Masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other; ye cannot serve God and Mammon.* There are but two Masters whom we can serve; and every Action we do, will, from its own Nature, or from its Circumstances, promote the Interest and Service of one of these; and a few plain Questions will help us easily to determine which Service it is that we are engaged in: For can we be said to love *God with all our Heart, with all our Mind, and with all our Soul*; nay, must we not be censured to *hate*, or at least to *despise* him, whilst we make so slight of his Ordinances and Service, (which require the Whole of our Affections, and will admit of no Partner or Rival in them) *that our Ploughs, our Yokes of Oxen, or the marrying a Wife*, shall cause us to neglect or to be remiss in our Duty to him? Must we not, I say, be thought to cleave much faster to the God of this World, than to him, if upon this Day, as well as upon the rest, we shun his Service, put off our Religious Duties, and make them give place to any Temporal Concerns? And we may

* *James* iv. 17. † *Matt.* vi. 24.

as

as well suppose that a *Fountain shall send forth at the same Place sweet Water and bitter*, as that any Actions, which in their own Nature are so directly opposite and contrary to the Spiritual Service of God, can be said to be equally lawful on this Day, or to hallow and sanctify it, as we are commanded: No, these, like the jarring Notes of an ill-tuned Instrument, will spoil the Order and Harmony of the best Musical Composition; and the Prayers of our Church teach us otherwise, and direct us to beg of God, *that all our Works* may not only be *begun*, but *continued* and *ended* in him, that so we may *glorify his holy Name*. S. *James* also thought this Liberty of dividing ourselves between the Service of God and of the World, to be so plainly impossible, as not to admit of a Dispute, when he puts this Question, * *Know ye not, that the Friendship of this World is Enmity with God? Whosoever therefore will be a Friend of the World, is the Enemy of God.* And what more plain or evident Testimony than this can we possibly give of the secret Love and Friendship we have for the World, and for the Pomps and Vanities of it? If therefore I should agree to this Opinion, and reckon it lawful to divide this Day between my Duty to God, and any Interek, Humour, or Pleasure of my own, I must have Reason to fear, I should fall under the Sentence pronounced by the Prophet, † *Cursed be he that doth the Work of the Lord deceitfully* or *negligently*; and that I should be reckon'd in the Number of those who, in *S Paul's* Judgment, ‖ *are Lovers of Pleasure more than Lovers of God*; and that I had only *a Form of Godliness*,

* *Cap.* iv. 5. † *Jer.* xlviii. 10. ‖ 2 *Tim.* ii. 4, 5.

without the Life and Power of it: And must I not be * *ashamed to appear before him at his coming*, since I can have no Hope or Confidence of any Reward due from God to me for my Service to him, whilst I am conscious to myself that I have made his Service the least Part of my Care and Concern? Besides,

Fourthly, I know not in what Sense we can be said to observe this (or many other of the) Apostolical Injunctions, and † *to mortify our inordinate Affections, and evil Concupiscence, which are upon the Earth*, whilst we substract none of their Fuel, but freely gratify them, equally at all times, with all the Familiarity and Intercourse they require with their beloved Objects: Whereas ‖ "the "whole Art and Skill of a Christian consists in "these two Points; first, in examining and find-"ing out the Strength and Sway of his Affections "to Things Temporal; secondly, in abating or "weakning their Strength, or in weaning his Soul "from such Desires: And the due Observation "of these Rules is more especially required at "those Times which are set apart by God's Law, "as the Sabbath is, or at those Times which are "by the Church consecrated for Religious Me-"ditations and Performances, as the Time of "*Lent.*" And if so, let every one, who refuses to comply with them, ask himself in our Saviour's Language, how *are they worthy of him?* What Badge have we to shew that we are his true and sincere Disciples, if we refuse to abandon the Things of this World, and to deny ourselves *the*

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* 1 *John*, ii. 28. † *Col.* iii. 5. ‖ *Dr.* Jackson, *Vol.* III. *Book* XI. *Cap.* 26.

Pleasures

Pleaſures of Sin even for ſo ſhort *a Seaſon?* Or to what Purpoſe do we beg of God in that moſt incomparable Prayer, *Not to lead us into Temptations*, if we afterwards take no Care of ourſelves either to conquer or to avoid them? In ſhort, could I think it poſſible for Chriſtians ever to bring themſelves to act in ſuch Contradiction to the fundamental Principles of their Religion, I muſt think alſo, that their Reaſon was firſt blinded and lull'd aſleep by the Liberties and Repaſts they indulge themſelves in; and by not conſidering, that tho' Chriſtianity is a State of Liberty, yet not of Licentiouſneſs; that it has its Laws; and that all Men muſt at laſt be judged by that Rule and Word of Truth, which they now tranſgreſs with Pleaſure, or reject with Scorn.

But that we may farther diſcover what Actions are lawful or not upon this Day, let us conſider, that the Circumſtances which attend our Actions very frequently alter the Nature of them, ſo far as to make ſome of them excuſable, tho' expreſly prohibited by God; and at other times to render thoſe ſinful and abominable, which are otherwiſe in themſelves laudable and beneficial for us. I ſhall give an Inſtance to each of theſe: What can be more expreſly prohibited us, than Murder is by the Sixth Commandment, *Thou ſhalt do no Murder?* Now Murder, conſidered in itſelf, is the depriving a Man of his Life, over which, as Private Perſons and Fellow-Creatures, we can have no Power; but if a Perſon aſſaults me, and I can no ways ſecure my own Life, but by the taking away of his, both the Laws of God and Man will acquit me from the Sin and Guilt of Murder. And ſo on the other hand, it is not only a lawful, but our bounden

Duty to pray to God; but our very Prayers may, from the Circumstances that attend them, (too many now to be instanced in) be turned into Sin: So also the Receiving the Sacrament is the highest Act of our Religious Worship; and yet, if we believe S. *Paul*, * *we may eat and drink that to our own Damnation, by not discerning the Lord's Body*, that is, by not making a Difference, or shewing no Distinction between that and our common Meals, which is so very agreeable to the Case before us, that I need not draw the Parallel. It is far therefore from being impossible but that our Christian Sacrifices may, from their † Circumstances, be rejected by God, with the same just Scorn and Indignation that the *Jewish* ones were of old; ‖ *Who hath required this at your Hands, to tread my Courts? Bring no more vain Oblations, Incense is an Abomination to me, the New Moons, and Sabbaths; the calling Assemblies I cannot away with, it is Iniquity even the solemn Meetings.* Besides, have we no Rule left us, by which we may judge and determine concerning our Actions in this Case? I think S. *Paul* has given us a very good one in these Words; ¶ *Whatsoever ye do, do all to the Glory of God.* Now the least he can mean by this is, that all our Actions must so shine before Men, § "that they may see that "the Honour of God, and the Advancement of "the Interest of his Kingdom, are dearer to "us, than any Gratifications of our Carnal Ap-"petites, or any Temporal Concerns can be." But after all, if any one should oblige me to deliver my private Judgment impartially in this

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* 1 *Cor.* xi. 29. † Ὅτι ὁ καλὸν τὸ καλὸν ὅταν μὴ καλῶς γίνεται. Zonar. Canon. Apost. 66. ‖ *Isaiah* i. 12, 13. ¶ 1 *Cor.* x. 31. § *Whitby* in locum.

Case,

Case, I must really say, that I don't think it is the Want of a Rule, or of any Light or Direction in this Matter, that makes Men so often mistake in it, but that it is the fond Pursuit they are engaged in after Vanity; that it is the corrupt Inclination and Itch they have after such Actions, which makes them not think the Reason and Commands by which they are forbidden, so strong and binding upon them, as really they are; for if Men had in themselves any common Indifferency towards the doing or not doing such things; then, if the Reason for their being unlawful on this Day was but barely probable, yet what Wise Man would not choose the safest Side, and not only * *lay aside all Superfluity of Naughtiness*, but carefully † *avoid all Appearance of Evil*; because this is an Exercise becoming our Holy Profession, and a Care which we owe not only to the Honour of our Religion, but (if we will take S. *Basil*'s ‖ Opinion) even to the Dignity of our Nature. Since therefore we may often err on the one hand, but never can on the other; since the most exalted Devotionists can have no Reason to fear, that they can ever love, honour or worship God too much; we may safely conclude, that he who keeps this Day most strictly, certainly keeps it best.

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* *James* i. 21. † 1 *Thess.* v. 22. ‖ Ἄρχικον εἶ ζῶον, Ἄνθρωπε, καὶ τὶ δουλεύεις πάθεσι; τὶ σεαυτοῦ ἀξίωμα καταβάλλεις καὶ δοῦλος γίνῃ τῆς ἁμαρτίας; διὰ τὶ σεαυτὸν ποιεῖς αἰχμαλώτατον τοῦ διαβόλου; Ἄρχων κτίσεως ἐχειροτονήθης, καὶ ἀπερρίψας σεμνότητα τῆς ἑαυτοῦ φύσεως; διὰ τὶ μέγα φρονεῖς τῇ δεσποτείᾳ τῇ παρὰ Θεοῦ σοι δεδομένῃ. ὅτι λογισμὸν ἔχεις παθῶν δεσπότην. Basil. Hom. Decima de Hominis Constructione.

Some

Some perhaps may have a Notion, that all indifferent Actions, that is, all such as are not expresly or particularly prohibited by the Word of God, are lawful to be done upon this Day: To this I answer, that all Things or Actions indifferent in their own Nature, and where the Law of God has made no Provision concerning them, are the proper Subject of Human Laws; and that whatever the proper Legislative Power shall, in such Cases, enact to be done, is then and thereby altered and made necessary as to Us; so that tho' there be no binding Power, or that no Obligation arises from the Nature of the Things themselves, yet there is a sufficient binding Power in the Authority that enjoins them; and which alters their Property so far, that we are no longer at Liberty to look upon them as indifferent; I mean, that when once such things are enjoin'd or prohibited by a lawful Authority, we are no longer at Liberty to do, or not to do them as we please: Supposing therefore the Manner how, or the Actions with which we are to sanctify or celebrate the Lord's Day, were otherwise indifferent in themselves; yet since we are commanded by our Superiors, both in Church and State, not to do any such things as have no Regard to the Honour of the Day, and our Duty to God; I believe every Person, who knows that he must pay Obedience to their Commands, upon the Principle of *Conscience* as well as *Wrath*, would soon determine, that all such Actions as made him disobedient to their Commands, were upon that (if I had insisted upon no other) Account, actually unlawful to him. And this is still stronger in the Case before us, than perhaps it may be thought to be in some others; because the things they

they have enjoin'd in this Respect, are so consonant and agreeable to the Natural Reason and Consciences of Mankind; and surely any Actions wilfully persisted in, contrary to their Commands, as well as our own Reason, must be highly aggravated, and * *become exceeding sinful.* And how careful have our Governors been to instruct the Ignorant, and compel the Negligent to a proper Observance of this Day? By the Canons of our Church, (made 1603) it is ordered, † "that all "Manner of Persons within the Church of *Eng-* "*land* shall, from henceforth, celebrate and keep "the Lord's Day, commonly called *Sunday*, and "all Holy-Days, according to God's Holy Will "and Pleasure, and the Orders of the Church "of *England* prescribed in that Behalf; that is, "in hearing the Word of God read and taught,

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* *Dr.* Jackson *particularly shews, that our Disobedience to Human Laws, in this or the like Cases, relating to the Service and Glory of God, may be highly aggravated; because such Laws bind Men, not only* Ex voluntate Legislatoris, sed ex utilitate & ratione legis. —— *But the Paragraphs are too long to be inserted, and too expressive to be abridg'd.* Vol. 3. Lib. xii. Cap. iv. §. 9. 10, 11, 12.

† *This Canon has a remarkable Preface to it as it stands in* Ed. VI. *Injunctions,* Anno 1547. viz. *Like as the People be commonly occupied on the Work-Day, with bodily Labour for their bodily Sustenance; so was the Holy Day, at the first Beginning, godly instituted and ordained, that the People should that Day give themselves wholly to God. And whereas, in our time, God is more offended than pleased, more dishonour'd than honour'd upon the Holy Day, because of Idleness, Pride, Drunkenness, Quarrelling and Brawling, which are most used in such Days; People nevertheless persuading themselves sufficiently to honour God on that Day, if they hear Mass and Service, tho' they understand nothing to their Edifying: Therefore,* &c. Here follows the present Canon, Word for Word: And then it concludes with an Indulgence to work in the Time of Harvest, which is since taken away by an Act of Parliament.

"in

" in private and publick Prayers; in acknow-
" ledging their Offences to God, and Amend-
" ment of the same; in reconciling themselves
" charitably to their Neighbours, where Dis-
" pleasure hath been; in oftentimes receiving
" the Communion of the Body and Blood of
" Christ; in visiting the Sick, using all godly and
" sober Conversation." And as to our Statute Law, there have been so many Acts of Parliament expresly made upon this Account, that it would be Loss of Time to take Notice of them all: But there is a * Preamble to one of them, which

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* 5, 6. Edw. VI. Cap. 3. *For as much as at all Times Men be not so mindful to laud and praise God; so ready to resort and hear God's Holy Word, and to come to the Holy Communion, and other laudable Rites, which are to be observed in every Christian Congregation, as their bounden Duty doth require; therefore to call Men to Remembrance of their Duty, and to help their Infirmity, it hath been wholsomely provided, that there should be some certain Times and Days appointed, wherein Christians should cease from all other Kinds of Labours, and should apply themselves only and wholly unto the aforesaid Holy Works properly pertaining unto true Religion; that is, to hear, to learn, and to remember Almighty God's great Benefits; his manifold Mercies; his inestimable gracious Goodness, so plentifully poured upon all his Creatures; and that of his infinite and unspeakable Goodness without any Man's Desert; and in Remembrance hereof, to render unto him most high and hearty Thanks, with Prayers and Supplications for the Relief of all our daily Necessities: And because these be the chief and principal Works wherein Man is commanded to worship God, and do properly pertain unto the first Table; therefore as these are most commonly, and also may well be called God's Service, so the Times appointed specially for the same, are called Holy Days; not for the Matter or Nature either of the Time or Day; nor for any of the Saints Sake, whose Memories are had on those Days, (for so all Days or Times consider'd are God's Creatures, and of like Holiness) but for the Nature and Condition of those Holy Works, wherein the only God is to be honoured, and the Congregation to be edified, whereunto such Times and Days are Sanctified and Ha-*

which I heartily wish was oftner read and consider'd by us, because it is such an undeniable Testimony of the true Spirit of Piety, which was in the Reformers, and evidently shews what Sort of Actions they thought were only proper and lawful upon it: It sets forth, that the great Negligence of Men in this respect had made it necessary to call them to Remembrance of their Duty, and to provide that there should be some certain Times and Days appointed, wherein Christians should cease from all other kinds of Labours, and apply themselves *only* and *wholly* to the aforesaid Holy Works, properly pertaining to true Religion, *&c.* And lest any should think that what is only the Preamble to a Law, has not the Force of a Law, I shall observe further, that this is taken into the Body of the Act made in 29 *Car.* II. *Cap.* 7. where it is Enacted, " That " all Laws in Force, concerning the Observation " of the Lord's Day, shall be carefully put in " Execution; and that all and every Person or " Persons whatsoever shall, on the Lord's Day, " apply themselves to the Observation of the " same, by exercising themselves thereon in the

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Hallowed; *that is to say, separated from all Prophane Uses, and dedicated and appointed, not unto any Saint or Creature, but only unto God and his true Worship: Neither is it to be thought, that there is any certain or definite Number of Days prescribed in Holy Scripture, but that the Appointment both of the Time, and also of the Number of Days, is left by the Authority of God's Word, to the Liberty of Christ's Church, to be determined and assigned orderly in every Country, by the Direction of the Rulers and Ministers thereof, as they shall judge most expedient to the setting forth of God's Glory, and the Edification of their People. Be it therefore Enacted, ——That all the Days hereafter mentioned shall be kept, and commanded to be kept Holy Days, and none other; that is to say, all* Sundays *in the Year,* &c.

" Duties of Piety and true Religion, both pub-
" lickly and privately; and that no Tradesman,
" Artificer, Workman, or Labourer, or any
" Person whatsoever, shall do or exercise any
" worldly Labour, Business, or Work, of their
" ordinary Callings, upon the Lord's Day or
" any Part thereof." If Men indeed will make the Penalty of the Law the only Rule and Standard, whereby they will judge of its Nature or Force, or of determining their Obligations to it, I must the less wonder that these Laws are no better observed among us, for the Penalty annex'd to the Breach of them is much too small, or no ways proportionable to the Greatness or Sacredness of the Duties enjoin'd by them. But who is there among us that knows not, that the Virtue or Obligation of a Law arises not from the Penal Sanction, but from the Lawful Power and proper Authority of the Enactors?

Since therefore the Laws, both of God and Man, have allow'd us to pursue our worldly Concerns and innocent Pleasures without any Interruption, for Six Days successively; What reasonable Man won't think this a time fully sufficient for these Things? Sure I am, his present Majesty is of this Opinion, and thinks them enough; and I hope I may, without any Offence, offer his Judgment in this Point, and esteem it to be conclusive too: And if we look into his Proclamation against Prophaneness and Immorality so often publickly read among us, we shall there find, that he *strictly prohibits all his loving Subjects, of what Degree or Quality soever, from playing on the Lord's Day, at Dice, Cards, or any other Game whatsoever, either in publick or private Houses, or any other Place or Places whatsoever: And,*

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in short, *from all dissolute, immoral, and disorderly Practices, as being a Prophanation of it*, and as being so *highly displeasing to God, so great a Reproach to our Religion* and his *Government*, and as having *so fatal a Tendency to the Corruption of many of* his *loving Subjects, otherwise religiously and vertuously disposed*, and *which, if not timely remedied, may justly draw down the Divine Vengeance on him and his Kingdoms.* There surely are Reasons so weighty and powerful, and urged upon us by so sacred an Authority, that I am at a Loss to imagine what Excuse such Persons can make for themselves, who scorn to comply with them: And if I may, with the utmost Submission, be allow'd to shew whom I take to be meant by those Persons, who, being otherwise vertuously and religiously disposed, may be corrupted by such Practices; I don't think it intends such Persons only, who may be justly scandalized or offended at such Actions, (and who, because they shew some Zeal to God and his Service; and an Obedience to the Commands of their Superiors, are often disdainfully called Weak Brethren, or Men of nice Consciences) but rather those, whose Office and Service obliges them to attend their Masters during the Prosecution of their Pleasures; and who from such frequent Examples, may be fatally hardned, and lead to the Practice of them.

From the Whole of what I have said, I hope these Conclusions will necessarily follow: That the Dedicating some considerable Portion of our Time to the Service of God, is Part of the Law of Nature; and that a Seventh Part of our Time should be esteemed as generally sufficient for it, has been revealed from the Beginning: That the

Divine Appointment of *Saturday* to be the *Jewish* Sabbath, was particular to that Nation: That the Alteration of the Day from the Last to the First Day of the Week, has not infringed or cancelled the Natural Law, but was done upon substantial Grounds and Reasons, and by a sufficient Authority: And, That the Day thus changed has the Warrant and Custom of the Ancient Church, and the highest Authority in this Kingdom to give it Countenance, and to direct us what we may lawfully do upon it: But lest I should be thought to have set this Duty too high, or to have been too strict or severe in my Notions upon it; let but any one read what is said upon this Subject in that most excellent Book, (in which the irreligious and censorious Part of the World has hitherto been as little able to find one Fault, as the inquisitive Part of it has been to discover the true Author, I mean) *The Whole Duty of Man, Sunday* II. §. 17, 18. and I question not but it will be to their Satisfaction. I know no Form of Words I can conclude this Subject with better, than that appointed by our Church; *Lord, have Mercy upon us, and incline our Hearts to keep this Law.*

My LORD,

WHEN I firſt began to write upon this Subject, I did propoſe to myſelf to have added a few Conſiderations upon another Branch of Natural and Family Religion, which, tho' according to my beſt Obſervation, Your *Lordſhip* juſtly countenances; yet I fear daily loſes Ground amongſt us, I mean, that of uſing a Grace before and after our Meals; a Subject, which will admitt of a great deal to be ſaid in its Defence, both from the Dictates of Natural Reaſon, and the Principles of Revealed Religion: And tho' this may now-a-days ſeem to be a very trifling Circumſtance to ſome Unthinking and Inconſiderate Perſons, yet formerly one of our greateſt Prelates did not think it beneath his Character to draw his Pen in its behalf, with ſuch a ſerious Concern and Freedom of Expreſſion, that probably they would have been thought rude and indecent, if they had fell from any one of leſs Authority and Eſteem: And tho' he treats of it in a ſhort and conciſe Method, yet the Arguments he has produced, would, if opened and enlarged with a proper Force, riſe to a conſiderable Height, and prove it to be an undeniable Branch of our Duty both as Men and Chriſtians; and ſurely, whatſoever is ſuch, is worthy our Notice and Eſteem: But as I have already been too tedious perhaps on the other Subject,

Subject, I shall at present drop this Design, and only beg Leave to set down this Duty in the very Words he uses, and from whence we must conclude, that it ought not to receive that Coldness and Contempt, which it too often (I may say generally) meets with.

" And, which I must by no means omit, because it is in many Families already gone, and in others going out of Fashion; I mean a solemn Acknowledgment of the Providence of God, by begging his *Blessing* at our *Meals*, upod his good Creatures provided for our Use, and by returning *Thanks* to him for the Benefit and Refreshment of them: This being a Piece of *Natural Religion* owned and practised in all Ages, and in most Places of the World; but never so shamefully and scandalously neglected, and I fear by many slighted and despised, as it is amongst us at this Day; and most neglected where there is greatest Reason for the doing of it, I mean, at the most plentiful *Tables*, and among those of highest Quality: As if Great Persons were ashamed, or thought Scorn to own from whence these Blessings come; like the Nation of the *Jews*, of whom God complains in the *Prophet*, Hos. ii. 8. *She knew not that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold: She knew not*, that is, she would not acknowledge from whose *Bounty* all these *Blessings* came: Or, as if the Poor were obliged to thank God for a little; but those who are *fed to the full*, and whose *Cups overflow*, so that they are almost every day surfeited of Plenty, were not at least equally bound to make Returns of thank-

" ful.

" ful Acknowledgments to the *Great Giver* of all
" good Things, and to implore *his* Bounty and
" Blessing, upon whom the *Eyes of all do wait*,
" that *he may give them their Meat in due Season.*

" Oh! *crooked and perverse Generation!* Do you
" thus reason? *Do ye thus require the Lord, fool-*
" *lish and unwise?* This is a very sad and Broad
" Sign of the Prevalency of *Atheism* and *Infide-*
" *lity* among us, when so *Natural* and so *Rea-*
" *sonable* a Piece of *Religion*, so meet and equal
" an Acknowledgment of the constant and daily
" Care and Providence of Almighty God to-
" wards us, begins to grow out of Date and Use,
" in a Nation professing Religion, and the Be-
" lief of the *Being* and *Providence* of God. Is
" it not a Righteous thing with God to take a-
" way his Blessings from us, when we deny Him
" this just and easy Tribute of Praise and
" Thanksgiving? *Shall not God visit for* this hor-
" rible *Ingratitude: And shall not his Soul be aven-*
" *ged on such a Nation as this? Hear, O Heavens,*
" *and be ye horribly astonished at this.* I hope it
" cannot be thought misbecoming the meanest of
" God's Ministers, in a matter wherein the Ho-
" nour of God is so nearly concerned, to Re-
" prove, even in the Highest and Greatest of
" the Sons of Men, so shameful and heinous a
" Fault, with a proportionable Vehemence and
" Severity.

FINIS.